THE CHURCHMAN.

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Communications.

For the Churchman.

Tracts for the Seasons.

NO. LV.

The attributes of God are an inexhaustible source of reflections, interesting to us as intelligent, and infinitely important to us as responsible and immortal beings. His goodness gladdens our hearts with the most pleasing and grateful contemplations, calculated to draw them to the love and service of the Best of beings. His justice wins our admiration, reverence, and humble acquiescence; and connected with the faithful testimony of conscience to our unworthiness, guilt, and desert of punishment, awakens our fears, and excites dread of His almighty power. And so far is this from being allayed by any hope that may arise from the ten thousand proofs of divine goodness with which we are surrounded, the effect is increased by the appalling consideration, that to the inherent foulness of sin, is added the awful aggravation of its ingratitude.

Nor will an enlightened view of infinite perfection suffer a reliance on this goodness for the pardon of sin at the sacrifice of justice. The inscrutable plan of redemption through Jesus Christ, and that only, teaches us how justice can be satisfied, and thus mercy be extended to those who have incurred the threatened vengeance of divine wrath. The Messiah appeared in human nature as the Representative of guilty man. Being Himself divine, and consequently under no obligation to obey, He rendered perfect conformity to the law of God. This was, of course, perfectly meritorious, and entitled Him to the favor of Heaven. But that favor could not be needed by Himself. He could therefore claim it for those to whom He chose to impart it. To qualify men for its reception, He satisfied the demands which justice had upon them by Himself suffering an equivalent. Thus He purchased pardon for their sins, and rendered them susceptible of the favor which His obedience procured.

This transcendently mysterious and merciful plan of redemption is, of course, consistent with the nature of God, by whom, and of man, for whom, it was effected—of God as a Moral Governor, and of man as a moral agent.

We accordingly find in Scripture an obvious solicitude to guard us against the dangerous error of supposing that Christ has done all for us, and that we have nothing to do but to wait for the salvation which He has purchased. We find recourse had to every means of instruction, encouragement, and warning, to enlist our care and exertion in working out our own salvation, and making our calling and election sure. This indeed we never could do except through the inestimable love of the redemption, procuring the pardon of our sins, grace for performing the conditions of salvation, and mercy to overlook the imperfection and unworthiness of those conditions, and accept and bless them through the only sufficient merits of the Redeemer's sacrifice.

Thus without Christ salvation would be utterly unattainable. But it will be unconditionally conferred upon none. Through the infinite merit and efficacy, however, of its procuring cause, it may be the portion of all; for it is expressly said that Christ tasted of death for every man; that He is a propitiation for the sins of the whole world; and that he is not willing that any should perish, but that all should come to repentance.

This universal love of Christ, however, so far from originating in the dereliction of divine justice, we have seen to be founded on the satisfying of that justice for all who will avail themselves of the proffered mercy. Through the grace offered, all may do this. Rightly then will the severity of that justice be augmented upon those who neglect so great salvation. Our Lord gives us a kind warning of this, when He says, "If I had not come and spoken unto them, they had not had sin; but now they have no cloak for their sin."*

There is here recognized a truth necessarily connected with divine justice and mercy, and in which only the mind can find relief from the most unwelcome and trying conclusions, when reflecting on the little progress which the Gospel has yet made in the world. It is the cardinal truth, that if there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not; that the requisitions of the Gospel are binding on those only who have opportunity of knowing them; and that all others will be judged by the "law written in their hearts—their *conscience*," informed and directed by the means and opportunities of knowledge within their reach.

This is a delightful truth, necessarily connected with reasonable and scriptural views of the divine nature, clearly set forth in revelation, and utterly excluding the hard and unchristian doctrine of the inevitable condemnation of the unhappy beings who, without any fault of their own, are afflicted with the darkness of heathen error and superstition.

But our main concern is with the connected truth. "They unto" whom "I" have "spoken"—to whom the Gospel *is* made known—"have no cloak for their sin." We who have every facility for knowing His religion who spake as never man spake, are surely without excuse if we continue in sin. We are so, because that religion teaches us how our sins may be pardoned; gives us full directions, every possible encouragement, and the most affecting warnings, to lead new and holy lives; and it offers, and shows us how we may obtain, grace enabling us to do this.

The Church, having indulged her members in the full flow of pious joy naturally elicited by her Advent, Christmas, and Epiphany seasons, now makes a perceptible change in the Scriptures on which she would have them meditate. In conformity with this, connected as it is with meet preparation for the solemn and penitential season of Lent, it is suitable to engage in such reflections as befit the momentous and awful truth, that Christ's coming into the world may prove to be for our greater condemnation. His speaking to us—the revelation to us of His Gospel—allows us no cloak for our sin. For, first, that revelation teaches us how our sins may be pardoned. It shows us a Saviour, the eternal Son of God, One with the Father, assuming our nature into union with His divinity, and in this manhood taken into God, offering Himself a Sacrifice for our sins. This sacrifice was sufficient, because, being offered by one who had no sin of His own, it was perfectly meritorious; because it derived infinite dignity and worth from the divinity of the Victim; and because that divinity enabled Him to endure the utmost extent of judicial infliction. The Gospel reveals the acceptance of this atonement, in behalf of all who, under an humble sense of their need of it, because of their guilt and unworthiness, renounce every other dependence, cling to that as their only hope of pardon, rely on it with a true and living faith, and in deep and sincere contrition for the sins which cost so much, firmly resolve, and honestly and heartily endeavor, to forsake them. With these qualifications, the Gospel freely offers pardon to all.

Who, then, in hardened unconcern for his spiritual welfare, lives on in thoughtlessness of death, judgment, and eternity; or gives but cold, partial, and inoperative heed to these momentous realities? Who, looking upon himself as a reprobate, shut out from divine compassion, or resting in careless uncertainty whether he is one of a supposed elected class of objects of the Redeemer's mercy, thinks that he has no interest in the offer of salvation? Who is waiting for some miraculous or extraordinary assurance of grace and mercy? Who, thinking that he has sinned beyond pardon, despairs of receiving it, or pleads his already hopeless case as a reason for unconcern? Unto them is the word of this warning sent. "They have no cloak for their sin." Christ has come and spoken unto them words whereby the guilt of sin may be removed from their consciences and their characters. He has invited all, and therefore them, to come to the fountain which He has opened for sin and for uncleanness. If then their stain remains upon them, it must be their own fault, and cannot but constantly increase their guilt. However human theories may sanction delay of religious concern in expectation of some excitement thereto by special interposition of divine grace, the words which Christ has spoken do not so. They point out the divinely constituted mode and means of obtaining, through Him, the pardon of sin; and clearly pronounce them accessible by all. Consequently, not to be purified from sin, and justified with God, is the sinner's own fault. He has no cloak for his sin—no excuse for not having it remitted, and cancelled forever from the book of God's remembrance Let him reflect on the awful consequences of not availing himself of this proffered mercy. The Son of God suffered and died that his sins might be pardoned. He refuses to be benefitted by this love. He wilfully retains the load of guilt from which his Saviour offers to relieve him. To the enormity of that guilt, therefore, is added perpetually accumulating ingratitude of the deepest dye. Under this heavy burden of iniquity, and stripped of every semblance of palliation, he goes to the regions of the dead—passes into that state where the just recompense of unpardoned sin is interminable wo.

Besides revealing to us how the guilt of past sin is to be removed, the Gospel gives us full directions, every possible encouragement, and the most affecting warnings, to lead new and holy lives.

When we take a view of the religious and moral precepts of the Gospel; when we see how holy, pure, reasonable, consoling, and edifying, are the duties which they require towards God; when we observe their tendency to rescue our intercourse with fellow men from the effects of degrading and injurious passions, dispositions, and tempers, and secure for it the blessed influence of those principles and affections which minister only to peace and happiness; when we reflect on the sanctifying control which they would exercise over our hearts and lives; when we listen to the gracious promises with which they are connected, of the favor of God here, and the everlasting beatific enjoyment of His presence hereafter; when we give heed to the endless variety of impressive exhortation and entreaty with which we are called to seek these high rewards by the faithful discharge of duty; when we hear the awful denunciations of divine wrath so constantly repeated for their warning who refuse to be moved by the gracious invitations and overtures of divine love; and when we reflect on the dread reality of everlasting punishment threatened, with the most moving asseverations, as the inevitable consequence of continuing in disobedience; can we think for a moment that we have any cloak for our sin? We cannot plead that we know not, or have the least possible excuse for not knowing, the way wherein we should go. Christ has so clearly defined it in His Gospel, and through the instrumentality of His Church, that he who runs may read. We cannot plead the least deficiency of means to direct to it our attention. From one end of the revelation of Jesus Christ to the other, calls are incessantly repeated, under every variety of the most moving and interesting forms. We cannot plead failure in the urging of sufficient motives. The favor and blessing of God here, fraught with the truest and richest enjoyments, and with pure and holy consolation in troubles and trials, and the eternal glories and felicities of heaven, are the offered encouragement. His everlasting displeasure, and hell, where indignation and wrath, tribulation and anguish, will be the unending portion of His enemies, are the threatened penalty whereby the instructions of Jesus would deter us from the ways of iniquity.

Where then is the impenitent sinner's excuse? Where his cloak for his sin? What plea can he possibly advance? If his probation should terminate without a change in his heart and life, how can the righteousness of God be otherwise vindicated than by the utmost severity of His retributive wrath? Let him consider the aggravations of his guilt, the light against which he sins, and the evidences of even divine solicitude for his conversion which he disregards. Let him especially reflect, that ere another day is added to his existence, he may have entered on that state where repentance can never be attained.

Does the extent of human weakness, frailty, and corruption, present itself to the mind as affording some cloak for sin, in the plea that it is unavoidable. It is divested even of this by the wholesome doctrines of the Gospel, which offer, and show how we may obtain, abundantly countervailing aids of divine grace.

The direction, assistance, and sanctification of the Holy Ghost were among the great and precious promises which Jesus left to His Church. By them man is enabled acceptably to fulfil the various requisitions of the divine law, and thus perform the conditions on which God has been pleased to suspend the full benefits of the Messiah's mediation.

By virtue of the universality of Christ's redemption, such a portion of preventing grace is afforded to every man as enables him to give his moral agency (restored to his nature, after it was lost by the fall, by God's mercy in the Redeemer) a direction towards choosing the good and refusing the evil. This duly received and improved, means for the increase of grace are provided in union and communion with the Church; devout participation in its worship and ordinances, especially the holy mysteries in which the atoning death of Christ is set forth, and the communion of His body and blood afforded to His people; humble seeking of the instructions of its pastors; private devotion; the study of the divine word; and such religious exercises generally as the Gospel requires or approves. If these means are applied in faith and godly sincerity, He who cannot deceive has promised a blessing on them. The gifts of the Holy Ghost will be continued and increased, directing the humble Christian in the way that leadeth unto life, and enabling him to walk therein, so as to please God, and to be continually advancing through the pleasant ways and peaceful paths of evangelical piety, towards the inheritance of the saints in light.

But these means must not be employed with any idea of their merit or inherent efficiency. They derive all their value from the mere will and pleasure of God in appointing them; and can be available only through the merits of Christ's mediation, the sole procuring cause of divine grace and mercy. All means then of of that grace and mercy must be applied with true faith in Christ's mediation, and undivided trust in it as alone, for its own sake, available with God; or they cannot be successful.

Nor can a blessing be expected to attend the use of the means of grace, unless they are accompanied with unremitting efforts to apply the grace to the proper direction of our moral agency, in the doing of all that is required, and the avoiding of all that is forbidden, in order to our possessing the purity and holiness of the Gospel.

Thus, by coming and speaking unto us, Christ has revealed a knowledge of that direction and aid of divine grace whereby we may be enabled to fulfil the requisitions of evangelical holiness, and has taught us how we may obtain the blessed influences of that grace. Surely then we have no cloak for our sin. If we will, we may abandon it, and walk in newness of life. We are stripped of the plea of impracticability because of the frailty and weakness of our nature. Great as these are, a sufficient remedy is provided; and we neglect this at our everlasting peril.

The plea of the impracticability of a religious course, because of the frailty and weakness of our nature, is perhaps most frequently made by those who are most disinclined to depart from evil. It is too often a mere pretext for continued indulgence in unholy affections, dispositions, and conduct. But it will answer no purpose at that strict tribunal, where every false covering will be removed, and the most secret feelings, views, and motives, be brought to light.

Every man has grace given him sufficient to begin the Christian life. If any had not, his perdition would be inevitable—a state of things which we cannot attribute to a just and merciful God. And the grace given will not supersede, but co-operate with, moral agency: else, there would be inconsistency in the divine dispensations.

Let then every man stir up the gift that is in him. None ever truly and sincerely attempted this who found it impracticable. None ever truly and sincerely sought the directing, aiding, and sanctifying grace of God, who found it not, and found it not sufficient.

What cloak then can we have for our sins? Let each one seriously ask this for himself, and of his own conscience. We have rejoiced at the commemoration of the birth of Him who spake as never man spake. Shall we not have cause to weep and lament for it? If He had not come and spoken unto us, we might not have had sin. If we continue in sin, now that He has come, the unspeakable love, and freely bestowed grace and mercy, for which He came, stripping us of all cloak for our sin, must necessarily aggravate its guilt, and thus increase our condemnation. B. T. O.

No words can be too strong to paint the misery of man in this world of sin and sorrow, and the dangers to which he is exposed of perishing here and hereafter. No language can be too exalted to describe the goodness and mercy which, from the heaven above, hath looked down upon our lost condition, and brought us to a state of health and safety under the terms of the Gospel. Nothing can be plainer than the duty arising from these considerations. If God hath so saved us, we ought also to save one another if we can. He who is thus wonderfully delivered, must have neither sense nor godliness, unless he is disposed to acts of kindness toward his suffering neighbor in all his wants and afflictions. When Jesus Christ had represented this case to one who consulted Him; *Go*, said He, *and do thou likewise.*—*Jones of Nayland.*

Man is never found more worthless than when he boasts of his own dignity; nor more foolish than when he is proud of his own wisdom. While he saith I am rich, and have need of nothing, God tells him that he is poor, and miserable, and blind, and naked. How different are the sentiments of God and man, when man himself is the subject! So low and wretched is the condition of man by his natural birth in *sin*, that sometimes he is said to be *sick* with it, sometimes to be *dead* in it, sometimes to be *possessed* by it, like a man who is raving with an evil spirit.—*Jones of Nayland.*

The pleasures of this world will extinguish the life of a Christian—*She that liveth in pleasure is dead while she liveth.* When an affection to this world enters into the mind, and takes possession of it, all heavenly affections will die in it. The envy and pride of false wisdom will put out the eyes of the mind, as in the scribes and pharisees of old, who were incapable of the love of truth. In short, whatever tends to *quench the spirit* and *choke the word*, does in effect destroy the life of God in the soul of man.—*Jones of Nayland.*

All are not Israel that are of Israel; all were not Jews that were circumcised; all are not Christians that have been brought by baptism into the Church; for many are called, but few are chosen. Under the present state of things, bad and good are together at the marriage-feast of the Gospel; and many of those who are now *called* to be among the rest, will not be *chosen* at last as fit for the kingdom of God. I am therefore not to depend upon any privileges I have at present, unless I use them right; and must give all diligence to *make my calling and election sure.*—*Jones of Nayland.*

For the Churchman.

The Plymouth Celebration of the Landing of the Pilgrims.

The recent anniversary of the Landing at Plymouth was celebrated by the Pilgrim Society at that place in another temper than that which the New England Society of New York had been able to preserve on the two preceding occasions. The gentlemen of that society under whose auspices the solemnities of the Tabernacle and the Astor House were conducted seemed to have fallen into a confusion of the decalogue, and set themselves hardly so much to honoring their fathers and mothers as to bearing false witness against their neighbors, that their days might be long in the land. Whether any clergymen of the Church were present at the Plymouth Festival I am not informed—they probably exercised a wise caution in that respect—if they had been they would have found that however it may be in New York it is no part of the hospitality of the Old Colony to entertain one of their guests by insulting the other.

A considerable delegation from the New York Society was in attendance. They proposed to themselves, I doubt not, in visiting the spot, the approved objects of kindling in their breasts a new and warmer ardor of patriotism, or of lifting themselves to a loftier elevation of self-sacrifice to principle and duty—very worthy objects which I hope they compassed, but it is also to be hoped for the sake of their future guests, that it did not fall quite below the height of their ambition to take home with them at the same time a lesson in good manners;—that they will see the propriety of following the example just set them by the parent society and not renew in the coming year the scenes of **1843** and **1844**.

This is a proper occasion to rectify a misapprehension which exists in some quarters as to the ground and nature of the offence taken by Churchmen at the proceedings of the N. E. Society two years since. It was not at all because the orator of the day rounded off a description of the remarkable discoveries made by the Puritans at Geneva with the smart antithesis of "a Church without a Bishop and a State without a king." The orator intended nothing but a rhetorical effect, and that effect depended entirely upon the incongruity and paradox involved in the notion of a Church without a Bishop. So far from quarrelling with, Churchmen readily admit this paradox and incongruity. They entirely appreciate the happy rhetorical conceit of a Church without a Bishop none the less but rather the more for its historical absurdity. The orator certainly had no offensive intention towards those who hold the apostolical constitution of the Church. Not so however the society whom he addressed—this phrase thus falling from his lips was on the instant caught up in a tempest of applause and hurled with looks and signs not to be mistaken at the distinguished clergyman who was the invited guest of that very company and, as was well understood, represented the Church on that occasion.

At the entertainment, immediately after, Dr. Wainwright made some remarks appropriate to the sentiment by which he had been called up, in regard to certain divines of the various denominations in New England, of whose abilities and virtues he spoke with the sensibility of friendship and in a tone of liberal and gentlemanlike feeling which contrasted singularly enough with what he had so recently experienced at the hands of his entertainers. He showed them that he knew how to respect the feelings of others, and he proceeded to show them that he was not so wanting in self-respect or in loyalty to the Church whose minister he was as not to have so much as a word to say to the defiance which had been cast at him in that character. He alluded in dignified terms to the pointed application which had been so obviously made of the expression in the oration. One should suppose that he had every claim to be heard respectfully in that company—he was their guest—he was alone and on the defensive, an eminent Christian invited by them in that character and insulted by them in that character. Yet no sooner had he named the phrase, than it was again seized upon by the crowd with all the rudeness of exultation and the affront forced upon him anew with even more than its former grossness. He simply met it with the spirit which became him as a gentleman and not without the dignity which became him as a clergyman. He pledged himself to vindicate the Church—not indeed at the dinner table, a place more appropriate to attacks upon her—but on some other and suitable occasion; and how he made good his promise is known to the cost of all those who went forth to that contest in the strength of Dr. Potts.

After this it was to be hoped that the N. E. Society at its next anniversary would have been glad that a topic of irritation so unseemly on a festival occasion had been removed to a fitter scene and there, to the satisfaction of one party at least, disposed of. What, however, was the character of the celebration of 1844? Of the oration of that day it may indeed be said that it did not give one half the offence it was intended to give. It fell afoul of all the world for not being New Englanders and Puritans in much the same style that Falstaff opens his halloo upon the poor travellers at Gadshill. Such a temper inflated by such rhetoric resembled nothing so much as a lean Puritan suddenly blown up to a dropsy with every flatulent and acrid humor of the system. The inspiration evidently came upon him in a fit of hypochondriasis, in which he mistook his spleen for his brain. But let that pass.

One apple of discord was formerly thought enough for a feast. This gentleman, however, after having pelted with them half the day at the Tabernacle, brought down a full supply for the table at the Astor House, where he prolonged the hilarity to a late hour in the evening by pelting imaginary Bishops and Churchmen and teaching others so to do. All this, too, met apparently with the entire approval of the N. Y. Society, and they bade fair to turn a national anniversary into a mere sectarian merry-making. It was a matter of some interest to know whether the parent Society at Plymouth would fall in with this temper and settle the character of the occasion according to the New York Presbyterian pattern. It is the fortune of that Society to be under the conduct of gentlemen of refined and liberal manners, and they and their invited speakers gave the New York gentlemen an opportunity to learn by example what such manners are. At the religious service at the meeting-house no place was found for the doggrel ditty about "the Church without a Bishop, the State without a king," but a godly hymn was sung instead. Appropriate passages of Scripture were read, and the prayer recounted in Scriptural language the mercies and blessings of Providence and rendered due thanks therefor.

At the entertainment which followed, the President (Mr. Warren) opened the speech-making course, and in a manly style that did him honor demanded in advance by promising it, respect and courtesy for the religious prepossessions of the various descendants from the New England stock, to all of whom that anniversary equally belonged. The gentlemen who followed, by a natural inclination acted upon the President's suggestion, and nothing that could give just offence to the feelings of any one occurred in the course of the whole proceedings: on the contrary it was agreed on all hands to have been a very pleasant festival of its kind, though in what sense it was a Puritan festival the good-humor of the dinner-table and the gaieties and graces of the ball-room leave us at a loss to imagine. That young people should enjoy themselves is, in itself, an offence against the characteristic temper of Puritanism, but that they should enjoy themselves in the office of dancing to the sound of the viol, the harp and the horn, in honor of Puritanism, can only be accounted for on that happy principle of harmonizing incongruities which selected the leading Baptist of New England as a most proper person to be entertained with Mr. Everett's eulogy upon the Puritans as the asserters and exemplars of religious liberty. We believe there was a Quaker in attendance for the same purpose.

The principal speeches were those of Mr. Choate and Mr. Everett. The idea expressed in the former gentleman's somewhat Pindaric style of eloquence is a just one, that there are two ways in which the Pilgrims may be regarded,—first, as they were in themselves, and then as they are "aggrandized, glorified, and lifted on high by the reflex light of two centuries of transcendant results," or, as he elsewhere expressed it, "auxiliar and posthumous gleam of patriotism," or "in an aspect in which a blaze of light seems to be thrown back upon them so that we see their countenances as it had been the countenance of an angel." It is in the latter aspect solely, through this magnifying mist and fume, this splendid mirage and exhalation of the intervening centuries that the Puritan settlers in New England are ever seen on occasions like the present. We do not care to quarrel with this (if only it be distinctly understood,) any more than with the legends and apotheosis of Romulus. "The plantation of colonies," says Lord Bacon, "are amongst ancient, primitive and heroical works," and it is an ungracious office to enquire too curiously into the mixed motives and characters of the early settlers of a land which in the course of nature has become powerful and prosperous; at least it would seem to be so on the one day which commemorated the event of their settlement. We claim to be able to appreciate in them as fully as their highest flown eulogists such of the sterner virtues as they undoubtedly possessed—

> ——"the unconquerable will,
> And courage never to submit or yield,
> And what is else not to be overcome."

But we are not willing to outrage historic truth for the sake of honoring our fathers of one generation to the dishonor of our fathers of all other generations; we are not ready to sacrifice to a narrow local prejudice, a New England "idol of the tribe," the one Catholic and Apostolic Church. And here we should pass by a proper transition to the graver matter of Mr. Everett's speech but for a single expression of Mr. Choate's, which we have within a few days seen animadverted upon in more than one religious journal—that in which he likens the immortality of Plymouth Rock not merely to that of Marathon and Kunnymede, but to that of Nazareth and the Lake of Gennesareth. The comparison is in itself so irreverent that it the more requires to have said in apology what does not appear from the reporters, that these sacred names were introduced with such words and in such an altered manner as certainly relieved the orator from the suspicion of any intentional desecration of them. It was not a spirit of irreverence but an extravagant and erring spirit of rhetorical display which hurried him almost unawares within the hallowed ground. In the main, we are sufficiently pleased with Mr. C.'s performance, and think his object a legitimate one,—a commemoration of the singular fortitude with which the emigrants of the Mayflower bore the sufferings which attended their arrival and of the great events which have followed the settlement of Anglo-Saxon colonies in this country. This is the proper tone for these celebrations. On any other principle the men of the Middle and Southern States cannot acknowledge their obligations to their respective colonists without adopting the Quakerism of Penn or the Popery of Lord Baltimore. New Englanders are as little bound to adopt the puritanism of Carver and Bradford. The distinction should be firmly drawn and insisted upon between the respect due to their sufferings as colonists and the respect demanded for their opinions as politicians and theologians. Every New Englander owes them the former; he is free to give or withhold the other.

This modern attempt to tie up all men of New England in descent to the strict entail of puritanism is just as absurd as to require all Virginians to drink to the king over the water, or to put all Pennsylvania into a drab coat and broad-brimmed hat.

This leads us to a consideration of Mr. Everett's speech, of which the design is the reverse of Mr. Choate's, being addressed not to remind us of the obligations we are under to them as the founders of the first colony of America, but to extort our admiration for them simply as members of the Puritan party of England. The argument is, as might be anticipated from the speaker, conducted with a general good taste and freedom from offensive language, which we commend to the attention of the Tabernacle orator, and it rises occasionally to an appropriate style of eloquence. It seems to us, however, not only to fail of commanding assent but in some particulars to resemble that well-worded discourse of the sage in Rasselas, of whom it is recorded that "his arguments only lead to the conclusions they were intended to prevent."

But this opens a wider field of discussion, which we must reserve for future remark.

Boston, Jan. 18, 1846. Y.

For the Churchman.

Plain Inferences.

Mr. Editor,—You have rightly asked, In what light does Bishop Eastburn's doubtless unintentional misapprehension and misrepresentation of facts as connected with the Church of the Advent, place him as a Judge? I wish to extend the inquiry, and therefore ask, What light does that conduct throw upon the trial and conviction of Bishop Onderdonk?

Bishop E., with the opportunity afforded by actual presence within the chancel and a stay of over two hours, sees a number of things in and about the altar as they exist only in a perverted fancy. So satisfied is he that he does not mistake appearances that he makes them the ground for an unusual and uncanonical proceeding. Does this not prove that he was capable of seeing things in the trial of Bishop O. which did not exist? that it was easy for him to hear testimony which was never offered? and that he could draw inferences which the premises would not justify? Did not his misapprehension of the chancel arrangements of the Church of the Advent arise from his presenting a ready ear to the unkind rumors which had been set afloat respecting the same? and is not the discredit he has thrown upon his visual organs and his judgment and charity due to the prejudice which hostile representations had previously placed in his mind? Did he not see, for example, magnificent golden candlesticks intended to be lighted night and day, in what are really plain Protestant candlesticks of brass, and designed for use only at night or when the days are so very dark as to render extra light necessary? If so, are we not right in concluding that the pains taken to fill his mind with stories prejudicial to Bishop Onderdonk before and during the trial, caused him to hear from the witnesses representations which they did not make, and to substitute for statements before the Court, statements which he previously had heard the testifying persons *would* make? And, as far as his vote and the influence it may have had on the votes of other members of the Court are concerned, may not the Bishop of New York have been convicted by inventive rancor and industrious violence operating upon willing weakness and substituting preconceived impressions for facts?

Again, is not Bishop E. by general concession, at least equal in discernment, intelligence, and mental discipline to several of his brethren? And if, as his conduct in this recent matter proves, he is fairly open to the charge of having on that trial had eyes without seeing, and ears without hearing, or rather eyes and ears with a marvellous predisposition to magnify and distort, why may we not suppose that by the same means some of his coadjutors were similarly affected? Why may not the poison which produced such baneful effects upon his physical and mental organs have operated in a corresponding way upon them? It is certain that they participated in the *application* of it as much as he did.

Once more: If a *Bishop* with some reputation for mind and intelligence, with an eye and intellect well practiced in making distinctions, and with a disposition generally supposed to be charitable, goes to the Church of a presbyter he can hardly help loving and respecting, and there, of course, most unwillingly finds in a plain cross something more papistical than, for instance, the same emblem which, under his direction, was placed over the altar in the Church of the Ascension in this city,—in candlesticks of brass, "golden candlesticks of the Cathedral order,"—in a common "pine table with four legs," a most Romish or Romanizing altar,—and in the ordinary turning towards the table on the part of the officiating minister, and his abstaining from the familiar positions with reference to it which are not consistent with its peculiarly sacred use, almost idolatrous genuflexions and heathenish reverence—if, I say, a *Bishop* of standing and intelligence, is capable of such perversions, what may we expect from the humble and less instructed members of the Church! If a Judge proves himself thus unable to discern and use facts and truth, are we uncharitable in supposing that some witnesses have a corresponding inability? If the educated *man* whose business it has been for a considerable portion of his life to lead and direct the minds of others can make such awful aad cruel mistakes, do we wrong in supposing that *females*—the four witnesses on the trial for example—who are brought up in comparative ignorance, and by their very position are in the habit of being led, are equally likely to be mistaken? Was it not as easy for them to mistake acts of fatherly kindness for indecent fondling as for their mitred friend to mistake a vulgar pine table for a semi-heathenish place of almost bloody sacrifice? Were they not as likely to be so influenced by scandalous representations as to eventually attach serious blame to acts which at first they did not object to, as the Bishop of Massachusetts was to be influenced by the same means into mistaking things quite common and proper for novelties calculated to peril men's souls?

But sir, I will not trouble you further. I will not even add the reflections confirmatory of my conclusions respecting the witnesses, drawn from the nature and character—the *contradictory* character—of their testimony. Enough has been said to show how Bishop E. and a portion of those Bishops who voted with him (we can account for the votes of others in different but equally satisfactory ways) were led to their verdict; and under what prejudicial influences the witnesses testified. Is there not reason to fear most monstrous injustice is done? Does not this new and strange act of Bishop E. fortify us in this apprehension? Does it not fairly justify it? If Bishop O. had had on the trial the benefit of the doubts which the testimony should have caused, would not the result have been different? If he could now have the benefit which this affair of the Church of the Advent and other circumstances afford, would he not be exculpated, reinstated and restored?

All will yet be well; for God defends the right. He will not always permit the intrepid honest man to suffer for his faith and boldness. He is allowing those who have been instrumental in placing his distinguished servant in a false position and unmerited anguish, to develop their personal weaknesses and infirmity of principle: may this not be one of the ways in which he meant that justice shall ultimately be done? UNUS.

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* St. John xv. 22.

For the Churchman.

"————————Let them enter.
They are the faction. O CONSPIRACY!
Sham'st thou to show thy dangerous brow by night,
When evils are most free? O then, by day,
Where wilt thou find a cavern dark enough
To mask thy monstrous visage? Seek none, conspiracy,
Hide it in smiles, and affability:
For if thou path thy native semblance on,
Not Eubus itself were dim enough
To hide thee from prevention." [*Julius Cæsar.*

Rev. and Dear Mr. Editor,—The denial in the tuneful organ of the Low Church party in this city, that the attack on Trinity Church has any connexion with their other movement, and is aught but the spontaneous effort of a few *disinterested* individuals to obtain their rights, has not even the thin veil of plausibility to recommend it. That the organ in question has kept tolerably quiet till now is perfectly obvious; but by what species of logic that proves the attack to be unconnected with party views it will puzzle the brilliant editor with all his Mohawk tribe of unseen backers to demonstrate. Sappers and miners do not give notice to the enemy,—"We are going to dig here or bore there:" they proceed stealthily and cautiously, and strive to direct the attention to other points; it is thus the mine is prepared, the powder stored, and the train laid; and then the explosion shows the efficacy of the scheme, and the skillfulness of its execution. We therefore freely grant that the Protestant Churchman has not given any note of warning; it did not publish any call for a town meeting, nor did it give the luminous report of Messrs. Duer, Clark and Ketchum, nor did it announce that a subscription list had been prepared and was in circulation for lobbying and other contingent expenses. It is perfectly true in these points of view that "OUR COLUMNS *have not yet broached this question;*" and we give them the full benefit of the admission. The managers of the plot were much too astute and politico-religious to do any thing half so foolish.

There is however another poor print, 'clept the *Episcopal Recorder*, equally scurrilous, unprincipled, and desperate, with the Protestant Churchman, and conducted with far less dexterity and caution. The editor believes in the *total depravity* of the human race, and well he may, if we judge from his columns, for "the tree is known by its fruits." He waxed mighty furious during the dog days last summer, and let out a little piece of information to which we now ask the attention of our readers. If any of them will take the trouble of looking over a file of the noisome periodical above mentioned (a most disagreeable task for us, yet absolutely necessary) they will find the following words on the 3d column of the 2d page of the issue of **Aug. 9, 1845**:—

"We have always regarded the immense Trinity Church fund, as the Upas tree of New York, and a favored few in that city, as a sort of standing committee, by which that fund is to be made available for the support of certain principles, and the maintenance of certain party operations. There are very few congregations in the diocese which have not been laid under obligations of this kind; and a large number of the clergy have, we understand, been at different times made beneficiaries of this unseen and dangerous power; some of them receiving from it in one shape or another a large portion of their daily bread. That this *monied* aristocracy has been enlisted to the utmost extent of its capabilities in support of the Onderdonk party, all the world may know. . . . It is no difficult matter to discover that the tide of ecclesiastical affairs in that diocese is on the turn, and that a revolution 'most devoutly to be wished' is in process of a speedy and remarkable accomplishment. . . . *It will ere long be generally known that funds which have been so long devoted to the purposes of a single wealthy and ambitious congregation, were actually given in trust for all the Episcopalians of New York. There are documents in existence which abundantly prove this. When the proper time arrives they will be presented, and we doubt not acted upon with vigor.*"

I trust your readers will not allow their indignation at the scurrility, slander, and falsehood contained in the above precious *morceau*, to divert their attention from the important developments which it reveals. It was a standing joke when the scribe thereof was a student of theology, that he got his knowlenge by *absorption*, and probably he learnt truth, decency, and good manners in the same way,—this accounts for any deficiency. Some substances, as brass and lead, are incapable of absorption.

Observe, there are at least two prophecies contained in the above.

1. The revolution of this diocese is in speedy and remarkable accomplishment.

2. Certain documents will be presented at a proper time and acted on with vigor.

What was the revolution and what were the documents?

The revolution purposed was "a change in the tide of ecclesiastical affairs," in other words, the transfer power from the High Church to the Low Church party, from the friends and supporters of the late Bishop Hobart to his avowed and constant enemies. It is notorious that about the same time the like threats were uttered in this city by divers clerical and lay individuals in their own opinion of the highest rank. "We hold the purse strings;" "The Diocese shall be revolutionized;" "We will starve you out," were uttered in the fulness of anticipated triumph; for remember this was before the Convention, where their powerlessness for mischief was so fully manifested. The Philadelphian evidently had his cue from New Yorkers, and was speaking their sentiments as well as his own.

What were the documents? They manifestly relate to Trinity Church: but we do not think they were the resolutions of the Rector and Vestry of St. Mark's Church in 1812, nor the opinion of Messrs. Troup, Hamilton and Harison in 1801. Had the same *corporation* passed resolutions of another kind in 1845, (the names of the rector and vestrymen being changed with the lapse of time)? or had the counter opinion of another *more learned* trio been submitted to the rejoicing vision of the editor? We neither know nor care: we unfeignedly rejoice however that these *state secrets* were deposited in a "leaky ear," and were immediately blabbed forth: for the affectation of moderation and impartiality will not impose upon the Churchmen of the diocese, when such an untoward revelation has been made.

The false and impudent assertions respecting the disposal ot the funds of Trinity Church under its present management are only worthy of notice as showing the *animus* with which the present attack is made, and the objects sought by success. The poison of the "great Upas tree" would then be wafted in a contrary direction with the change of wind; and the supporters of sound Churchmanship would be made to feel its desolating influence as far as circumstances would permit. In plain terms, the wealth of Trinity Church, in unscrupulous and vindictive hands, would be made an engine of torture and destruction wherever it could be applied. The calumnies of the Recorder would then become dire facts under the altered state of things, and the fund would be made "available for the support of certain principles and the maintenance of certain party organizations." On one point, however, the Recorder has spoken the truth. There are very few congregations in the diocese which have not been laid under obligations "to Trinity Church, and a large number of the clergy do receive from her in one shape or another a large portion of their daily bread." This is emphatically the case with St. Mark's, St. George's, St. Bartholomew's, and the Ascension. The first two have received magnificent endowments of real estate, and the last two some $20,000 apiece, if we are not misinformed. Ask where their Rectors stand in this matter, and it will be found that gratitude is not always proportioned to favors received. If an Arab eats the bread and salt of another, he is held by the strong bonds of honor and fidelity from raising his hand against his benefactor; but experience proves that one who has eaten the bread and salt of Trinity for years, and now enjoys the fruit of her free bounty, (see the resolutions of St. Mark's, 1812,) can become her bitterest enemy. The "BABE OF YESTERDAY" is in the situation described by the Recorder, yet rumor says he too approves of the present proceedings. Like Richard III. he would seem to have been born with teeth already cut, and prepared for chewing. The cry is still that of the horse leech, give, give: each savory sop serves only to whet more sharply the insatiable appetite.

I may again recur to this point, but at present only admonish the sapient scribe, whom I have so largely quoted, to take care for the future that in flourishing his quill, he does not poke it into the eyes of his friends. M. N.

For the Churchman.

Mr. Editor,—The editors of the Protestant Churchman seem to be thrown into a state of unnatural excitement on account of the acuteness of your perceptions. They are utterly astonished that in the crusade of Low Churchmen against Trinity Church you should have discovered any thing that smelt at all like party. Now, Mr. Editor, I do not think it requires any great degree of olfactory acuteness to scent out something which has very much the odor of party vindictiveness in these proceedings. Perhaps if the editors of the paper aforesaid will stand over the cauldron under which the Low Church party fires are blazing, and inhale the steam from the many spicy *Trinity Church* condiments which have been thrown into it at various times during the past year, they too may find a little of the fragrance of party. If they do not the fault will be in themselves, not in use. Let us look a little at it.

Not long before our last Convention the Episcopal Recorder, the organ of ultra-Low Churchmen in Pennsylvania, whose columns had for months teemed with the fruits of bitter rancor against the bishop of this diocese, commenced an attack upon *Trinity Church.* It charged upon that corporation the foulest corruption. It accused it of diverting the funds placed within its control from their legitimate objects, and making them subservient to party purposes. It charged that corporation—and by so doing libelled the whole Diocese of New York—with controlling, by means of its wealth, the action of the Convention.

Again, those who were in Convention heard the mutterings of the minority against "Trinity Church," and the inuendoes which they whispered around secretly into the ears of the country delegation. "Trinity Church corner" was an expression used to characterize that part of the Church where the bishop's friends were mostly collected, and who were thus stigmatized as under the influence of Trinity Church funds. The same expression was often used by the Low Church papers in reporting the proceedings of the Convention for the same purpose. But these party tactics did not succeed. Men who are acting on *principle* are not thus to be terrified from their course.

Not long after the adjournment of the Convention the Protestant Churchman, the organ of the Low Church party in this city, published a series of communications, styled a Review of Mr. Spencer's pamphlet. In these communications Trinity Church was most wantonly assailed. It was styled the religious Crœsus; charged with prostituting its wealth to the maintenance of vice and immorality: stigmatized as corrupt to the very core, and ready to reward the apologists of iniquity by giving them good livings. I have not the paper before me and cannot recall all the horrible abuse which was festering in its columns. It was a tirade which might well have called a blush upon the cheek of the most unscrupulous political partizan. In it the motives of all, who differed in their opinion and their acts from the writer, were most wantonly assailed, and Trinity Church came in for its full share.

These communications, thus circulated by the Low Church organ in this city, were attributed to Mr. John Jay, representative in the last Convention from St. Jude's; and I suppose that there is no doubt of their paternity. This is the same gentleman, who, having been for years opposed to the bishop of this diocese on theological questions, was employed as counsel against him by the presenting bishops, before their presentment was made—the same gentleman who went about the city calling upon private families, to see if he could ferret out a little additional information. These communications, emanating from this source, were afterwards thrown into pamphlet form, and circulated throughout the diocese.

The way being thus prepared, next came the Memorial, and the Report of the Committee in favor of breaking down the present Corporation of Trinity Church. This committee was composed of Messrs. John Duer, Hiram Ketchum, and Gerardus Clark. The former a Low Churchman, and one of Bishop Onderdonk's most violent opponents; the two latter the counsel opposed to him on the trial.

From this little history of this affair, (and it is only a tithe of what might be presented,) men will form their own conclusions; and however much the Protestant Churchman may affect to look upon this movement as beyond the influence of party, facts prove the contrary. They exhibit, as some have already stated, the same influences and the same instruments at work, which were at work in bringing about the late trial. But they show something more. They show the same party tactics pressed into the service. The Episcopal Recorder, The Protestant Churchman, Mr. John Jay, and other papers and other individuals of the same stamp, they exhibit actively engaged in *creating* a public opinion *adverse* to the Corporation of Trinity Church; and then when the moment seems "auspicious," they show Mr. Duer, Mr. *Ketchum*, and Mr. *Clark*, coming forward and using this public opinion to break down and destroy that body which for scores of years has possessed the confidence of Episcopalians.

Now, I ask, does it require any very great degree of acuteness to see in this whole business the desperate recklessness of an unscrupulous party? Rather is it not evident to every one whose moral sense is not seared and blinded by party prejudice?

It appears that others, besides yourself, Mr. Editor, have come to the same conclusion.—The *Banner of the Cross*, a paper eminently free from controversy, but which yet will speak out when occasion requires, has a long article upon the subject, which I should like to see transferred to your columns. From it I make the following extracts:

"It (the Corporation as at present constituted) has remained at rest for thirty years, and until *the cupidity of the Church agitators of the present day*, (the italics are ours,) has tempted their restless spirits to revive it. If this were a question of money merely, we would have nothing to say about it, because it would not concern us. But we regard it as involving *principles of the most pernicious character*, the prevalent success of which would open a door, not in New York alone, to interminable litigations and monstrous injustice and wrong. The violation of private rights, and the unlawful resistance of their enforcement, which have lately disgraced some of the counties of New York, are, in our opinion, only a *fuller development* of the *same spirit*, which seeks to disturb Trinity Church in the possession of property which it has held for more than a century, and which was confirmed to it by a solemn legislative enactment, thirty years ago."

"The whole affair has to us very much the aspect of '*Rule* or *Ruin*.'"

"We regret heartily to have, what we deem an occasion which *requires* us thus to express ourselves. We do it upon general principles. We have an utter aversion to that *restless, mischievous spirit*, wherever it is found, which is constantly seeking to disturb and embroil communities, and in the Church it is intolerable.

These are the sentiments of an unprejudiced and always moderate writer. K.

For the Churchman.

Dear Sir,—We have received through the Post Office "A Review of a Pamphlet by the Hon. John C. Spencer," purporting to be "by a Lay Delegate." We are wholly ignorant to whom we are indebted for the favor; but, supposing it to be meant as such, we would tender our thanks, through your columns, for the intended courtesy. And as the individual, (we take him to be the author or some one acting for him,) has thus taken the liberty so directly to address his thoughts to an entire stranger, perhaps he may be pleased to have us notice them, and will concede to us the freedom of a few words in return.

If it be disrespectful not to have read the whole of the "Review," then we are sorry to confess that we have glanced over it only enough to see that it abounds in personal abuse. And, being of that large majority, as we hope, who think that party spirit is the bane of the Church, and that, having nothing fundamental to quarrel about, we very poorly show our discipleship by getting into "contention" on other matters "so sharp between us that we depart asunder the one from the other," we very respectfully express the hope, that, if the individual has any more money to lay out in enterprises for the benefit of those around him, he may be persuaded to hand it to some of the Free Church Ministers of New York, whose calls in behalf of the Poor are so urgent at this time; or that, if it must come out in print, he would turn his attention to circulating zealously some parts of an ancient discourse called the "Sermon on the Mount," such as "Blessed are the Peacemakers," &c.—or, at least, if this be too cool for him, we would urgently solicit him to be contented with the smoke and heat around him, and not seek to spread the conflagration by throwing the flaming cinders over into

JERSEY.

For the Churchman.

"CANON XII.—OF CANDIDATES WHO MAY BE REFUSED ORDERS.

"No bishop shall ordain any candidate, until he has inquired of him whether he has ever, directly or indirectly, applied for orders in any other diocese; and if the bishop has reason to believe that the candidate has been refused orders in any other diocese, *he shall write to the bishop of the diocese*, or, if there be no bishop, the standing committee, *to know whether any just cause exists why the candidate should not be ordained.* When any bishop rejects the application of any candidate for orders, *he shall* IMMEDIATELY *give notice to the bishop of every diocese*, or, where there is no bishop, to the standing committee."

Mr. Editor,—The above canon has a direct bearing upon a case which has lately occurred. A candidate for orders in the Diocese of Pennsylvania was refused the usual testimonials by the standing committee, and advised by them to withdraw his papers. He posted off to Ohio, was immediately ordained by Bishop M'Ilvaine, took the return stage for home, and in a few days was back in Philadelphia—before he had been missed by many, and ready to snap his fingers at bishop, standing committee, and all! As there are various rumors afloat in relation to this extraordinary business, and the two Church papers of Pennsylvania do not think proper to make any allusion to it, (neither of them even recording the ordination,) I wish, in common with many others, to know the simple *facts* of the case; and particularly, if the provisions of the above canon have been complied with.

As we shall probably soon hear that this Deacon is preaching in one or two of the pulpits in this city, it may not be amiss to remind those concerned that it was said to him, at his ordination, "Take thou authority to read the Gospel in the Church of God, and to preach the same, *if thou be thereto licensed by the bishop himself.*" A PRESBYTER.

Philadelphia, Jan. 31, 1846.

Berengarius, a man celebrated for his talents and learning, who had once filled the situation of principal of the public school at Tours, and who had subsequently been appointed to the office of Archdeacon of Angers, refused to admit that peculiar notion respecting the change of substance in the consecrated elements of the Holy Eucharist, which was, in his time, daily becoming more and more prevalent in the western Church, and which is now known as the doctrine of transubstantiation. That doctrine had, it appears, been first moulded into definite form, from the Catholic doctrine of the real Presence, by Paschasius Radbertus, monk, and afterwards Abbot, of Corbie, who died A. D. 865. And though it was, on its introduction, strongly protested against by several able writers—the principal among whom were Ratramnus and Rabanus Maurus—the novelty gradually grew into repute: a circumstance mainly to be accounted for from its harmonizing with the general spirit and tone which theology was tending to assume. Opponents were, however, as late as the times of which we are treating* still found to the notion; and of these Berengarius was the great representative. But the opposite opinion had now become so general that his views could be promulgated only at the hazard of their condemnation by prelates and synods, and of the punishment of their author.—*Bowden.* * A. D. 1079.

The Churchman.

New York, Saturday, February 7, 1846.

"REMARKS ON TRINITY CHURCH BILL, BEFORE THE COUNCIL OF REVISION. BY ROBERT TROUP, ESQ.," originally printed in 1813, by T. & J. Swords, has been reprinted by Mr. Sparks, and may be had gratuitously on application at the office of the Churchman, 161 Fulton-street.

The vamping up of the old objections brought by the partisans of the Rev. Cave Jones, in the heat of their opposition to Bishop Hobart, against the Corporation of Trinity Church, has brought to our mind a passage in the Rehearsal, a periodical published in England so long back as 1704. "In my last," says the writer, "I showed the method of your party towards peace and union in sending out a numerous spawn of poisonous pamphlets against the Church, and then taking equal offence at their being answered or not answered, making each a new ground of quarrel." But, he proceeds, as if this were not sufficient: "you have got a *new old* TRICK, to reprint your old libels which have been long since answered, and cry out for new answers to them." And in illustration he refers to the instance of a Dissenting book published in 1660, and solidly answered by Sir Roger L'Estrange's well known work, entitled "The Holy Cheat," which went through four editions without an answer. "Notwithstanding all which, the same book thus answered and effectually confuted, came out again in the year 1702, * * * * with a small variation of some words, but nothing in substance. And this year [1704] the same book is come out again, with the former title; but no notice taken that it is already answered past even *their* modesty to reply! No; it is now a *new*, spick and span new book! See if any of the Church party will give it a new answer! that we may laugh at them! and if it should be less pungent than that of Sir Roger's, we would catch at the advantage! and O how we would reply! Quick and smart!"

"I call this," continues the writer, "a *new-old* TRICK, for your party have done it before. Cartwright, the arch puritan in Queen Elizabeth's reign, wrote a book, endeavoring to prove that the primitive Churches which had bishops were parishes only and not dioceses, and that the Churches of each city were but one parishional congregation." And he then proceeds to give us the history of the answer and the reproduction of the book in a new form, after it was answered, with other examples of the like kind; thence concluding that it was a maxim of the Puritan party, "not to mind what was wrote against them, but to repeat their own objections over and over again."

Such was the comment of the illustrious CHARLES LESLIE on the practices of the Puritan faction in his day.

The Low Churchmen in getting up their present Memorial and the "spick and span new" argument of Messrs. Duer, Clark and Ketchum, and all under the mask of "No Popery," have only given another evidence of the restless and disorganizing spirit which has ever actuated the Puritan party. With "peace and union" in their mouth, they are constantly stirring war and discord by their deeds. No force of reason, prescription or law can do more than reduce them to temporary silence. They are the determined foes of the peace and union which they are ever professing to promote; and however effectually their arguments for change and their objections to a state of quiet and stability may be answered in one generation, no sooner are men's minds at rest than old murmurs are again revived.

If any doubt the applicability of these remarks let them read the unanswered and unanswerable pamphlet of Col. Troup. Not a shadow of argument has been adduced in favor of this last unscrupulous movement of the Puritan party in the Church, which in this pamphlet is not conclusively met and exposed to the disapprobation of all lovers of order and truth and justice whether in Church or State.

The following is a list of grants and donations which have been made by the Corporation of Trinity to other corporations in this city. Comment is superfluous.

Donations and Loans to City Churches, New York.

	All Saints'.	
1827.	Annual allowance of	$600
1829.	Loan on bond and mortgage,	8000
1831.	Donation,	5000
1838.	Grant of $6000, which was increased in 1839 (secured by bond and mortgage) to	8000
	St. Stephen's.	
1805.	Donation of $3000 and of a bell,	3000
1806.	Three lots of ground on Greenwich and Warren sts. granted.	
1807.	Donation,	7192
1814.	Donation to the rector continued of	250
1829.	Allowance in lieu of all other allowances, of	600
"	Donation,	1500
1831.	do.	500
	St. Thomas'.	
1827.	Donation per annum of	600
1828.	Donation,	3000
1831.	Loan on bond and mortgage on church edifice,	20000
	Zion Church.	
1811.	Donation annually for 5 years of	750
"	Donation of	720
1813.	Allowance per annum of	250
1815.	To aid in rebuilding church (destroyed by fire,)	5000
1817.	Donation annually till 1820,	1400
1820.	Donation,	20000
1830.	Loan on their bond and mortgage,	7000
1831.	The same,	7000
1837.	Donation,	1000
	St. Peter's.	
1832.	Donation,	1000
"	Donation per annum of	300
1833.	Donation,	1000
1834.	Annual allowance increased to, per annum,	600
1837.	Loan on bond and mortgage,	25000
	St. Andrew's, Harlem.	
1830.	Donation per annum,	300
1832.	Loan on their bond and mortgage,	4000
1840.	Donation,	100
	Nativity.	
1836.	Donation per annum of	300
1838.	Loan on bond and mortgage of $5000 and of $1000,	6000
	St. Philip's.	
1818.	Donation towards schoolhouse and church,	3000
1819.	Ground-rent assumed, where church stands, for 7 years, at $270 per annum.	
1826.	Ground-rent assumed for 7 years longer.	
1827.	Donation per annum of	330
1835.	Loan on bond and mortgage,	9000
1838.	Grant, secured by bond and mort.	2000
	Christ Church.	
1805.	4 lots of ground on Barclay-st. granted.	
1809.	Allowance to rector,	500
1813.	Annual allowance for support of rector,	250
1827.	Donation per num of	600
1835.	Loan, secured by bond and mortgage on church,	25000
	Calvary.	
1836.	Donation per annum of	400
"	Donation,	600
1837.	Donation,	1000
	St. Mary's, Manhattanville.	
1828.	Donation per annum of	300
1836.	Loan on bond and mortgage,	1289 13
	St. Clement's.	
1831.	Donation per annum of	600
1836.	Loan on bond and mortgage,	15000
1844.	Donation of a large organ.	
	Annunciation.	
1838.	Annual allowance of	600
1839.	Grant, secured by bond and mort.	6000
	Ascension.	
1829.	Annual allowance of	$600
1835.	Grant of a lot of ground on N. side of Vesey-street.	
	Columbia College.	
1754.	Grant of all the lands between Barclay-street and Murray-street, from Church-street to the Water side, and 90 feet wide for a street from Broadway to Church-street, (being 104 lots.)	
	City Corporation.	
1766.	Grant of 2 lots for establishment of a ferry from Roosevelt's dock to Paulus's Hook.	
1771.	Lots given for the new market on Hudson river.	
1797.	Grants of property in Greenwich-street, Washington-street, Hudson-street, and Duane-street, for markets.	
1795.	Grant of £200 to enable coloured people to buy ground for a church.	
1812.	Grant of ground for a market on Greenwich and Christopher streets.	
1802,	and subsequent, cessions of sundry streets.	
	St. Mark's Church.	
1795.	£5000 granted towards building St. Mark's,	$12500
1799.	Dec. 9, 13 lots of ground given.	
1801.	Nov. 9, 30 lots of ground granted on Warren, Church, Reade, Harrison, North Moore, and Provoost streets.	
1807.	Donation towards finishing tower,	500
1809.	Donation to rector, Dr. Harris,	500
1810.	Do. " "	500
	New York P. E Charity School (now Trinity.)	
1800.	Grant of 7 lots ground on Lumber and Greenwich street, including school house, &c.	
"	Sundry bonds and mortgages amounting to	£8610 15
1801.	Do. do amounting to	2935
1805.	Donation of	$1000
1808.	Donation,	1000
1832.	Lease for thirty years free of rent of five lots of ground.	
	P. E. Society for Promoting Religion and Learning in the State of New York.	
1802.	Grant of 26 lots of ground on Hudson, Beach, and North Moore streets.	
"	Donation of	$1000
1806.	Donation of	2500
"	Do. of	2000
1808.	Grant of six lots of ground on Barclay, Greenwich and Warren sts.	
1809.	Donation $375, and the like $375,	750
	Grace Church.	
	Ground corner of Rector street and Broadway, and lots in the rear on which church was built.	
1809.	Grant of 25 lots of ground on Rector, Vesey, Barclay, Warren, Chambers, Church and Reade sts.	
1810.	Grant for an Organ,	$5000
1813.	Donation,	7320 50
	Du St. Esprit.	
1807.	Three lots on Murray and Greenwich streets.	
1830.	Donation to Rector, per annum of	$250
	St. Peter's and St. Philip's,	250
	Society for Propagating the Gospel,	250
	St. Michael's (Bloomingdale.)	
	Grant of six lots of ground on Chambers, Vesey and Barclay streets.	
1813.	Donation $700, and annual allowance,	$700
	St. James's (Hamilton Square.)	
	Grant of four lots of ground on Chambers and Barclay streets.	
1813.	Donation $800, and $250 for Rector, and $250 for debts of church.	
1814.	Donation,	$625
	St. George's.	
1812.	Donation of a set of Communion Plate.	
"	Grant of 24 lots of ground on Greenwich, Barclay, Murray, Warren, Chambers and Reade streets.	
	Grant of the church edifice and grounds.	
1813.	Donation to pay for lot adjoining churchyard,	$3125
"	Grant of eight more lots on Murray, Chambers and Reade streets for its further endowment, making 32 lots in all.	
"	Paid for Iron railing and plate,	5104 62
1814.	Agreed to rebuild the church destroyed by fire on receiving the amount of sales of pews.	
"	Donation for rent of house for Rector,	600
"	Donation for house and lot adjoining churchyard,	14000
1815.	Paid for rebuilding church (from which deduct pews sold)	30916 83
	African Catechetical Institution,	$262
	St. Luke's Church.	
1821.	Lease for 12 years of three lots on Hudson street free of rent.	
"	Bond payable in twelve years, The fee of these lots afterwards granted on relinquishing bond.	$5000
1827.	Grant of two lots of ground on Hudson street.	
"	Donation per annum of	400
1831.	Annual allowance increased to	600
1834.	Grant of three lots on Hudson street, on receiving bond and mortgage thereon for	5000
1838.	Grant on loan secured by bond and mortgage,	10000
	City Mission Society.	
1832.	Donation continued per annum of	600
1834.	Annual allowance increased to	1100
1837.	Do. do. do.	1800
"	Grant to, on bond and mortgage,	10000
1835.	Grant of reversion in fee of eight lots of ground on King street.	
1845.	Additional annual allowance of	600
	Church Missionary Society for Seamen.	
1845.	Grant per annum of	$250
	St. Simon's.	
1845.	Donation,	300
	Church of Holy Apostles.	
1845.	Donation,	300
	Messiah.	
1838.	Donation from Oct. 1, 1838, per annum of	$300
	St. Bartholomew's.	
1837.	Donation per annum of	$600
"	Loan secured by bond and mortgage on church,	20000
	Redemption (now St. Timothy.)	
1843.	Donation,	375
1844.	Do.	400

Since 1842, the following annual allowances substituted in lieu of previous grants:—

St. Thomas $300, Ascension $300, St. Bartholomew's $300, St. Luke's $400, St. Clement's $400, All Saints $500, St. Stephen's $300, St. Peter's $500, Annunciation $400, Calvary $300, St. Philips $400, St. Mary's $200, Du St. Esprit discontinued, and in 1845 St. Mary's also.

"The Review of the Records of the Proceedings and Debates" at the late Convention of this Diocese, which appeared in the Churchman of the 17th and 24th, has been brought out in a pamphlet form by H. M. Onderdonk & Co., 25 John street.

The last number of the Christian Remembrancer contains an article on the recent schism in the Church of England, the chief part of which we shall reprint in our columns. The Christian Remembrancer represents the sentiments of the Catholic portion of the English Church, and the present article, in addition to its other merits, is valuable as giving us the view which Mr. Newman's friends who remain in the Church take of his position and character before he was severed from their Christian fellowship. The reviewer goes back several years in Mr. Newman's life, and though the opinion he expresses is ostensibly grounded on certain passages of his works, yet it is fair to suppose that it is really grounded on such facts and observation as can only be obtained by personal knowledge. We do not mean to say that the opinion of the reviewer is not fully justified by his quotations from Mr. N.'s published treatises; we think that it is; but we also think that they who have known this extraordinary man only by his writings would not be likely to discover in the reviewer's quotations the state of mind which they now seem to imply.

The reviewer's argument is that Mr. Newman has never cordially embraced the Catholic system; that while in the Church he honestly endeavored to throw himself into the system, to bring it out in all its strength and to make it tell on others; but that he has always felt a secret distrust of it and a predisposition to the Roman theory, to which, after long struggling against it in vain, he finally and totally surrendered his mind. The contrast which the reviewer draws, on this point, between Mr. Newman and Mr. Froude, as well as between Mr. Newman and Dr. Pusey, is striking.

The argument is that as Mr. Newman was never a hearty disciple to Catholic doctrine, having at first assumed it from the force of circumstances and written in favor of it from a reluctant sense of duty, nothing is to be inferred to its prejudice from his abandonment of it and his adoption of the Roman system. He has but followed the original bias of his mind and by an habitual yielding to the temptations incident to speculative minds and intellectual pursuits (though herein we go a step beyond the reviewer) forfeited the grace which might have enabled him to overcome them.

In our brief notice of Mr. Newman's last work we remarked that he was the only instance we had ever known of a man having abandoned the Catholic theory who really understood it. That one reared in the bosom of the English Church should renounce principles which have been cherished by many of the ablest divines even in the Roman communion (for we could not desire a better antidote to Mr. Newman's "Development" and to all the visions of Messrs. Ward, Oakeley, &c. than a translation and reprint in a small volume of e. g. Fleury's Essays on Ecclesiastical History) was a mystery which we could not solve consistently with those sentiments which we have ever desired to entertain for Mr. Newman. The reviewer has helped us to this solution.

But we are keeping the reader too long from the article to which we wish to introduce him, and which we purpose to continue in future numbers on the first page of our journal.

ART. VI.—1. *A Letter on submitting to the Catholic Church. Addressed to a Friend. By* FREDERICK OAKELEY, M.A. London: Toovey.

2. *The Plea of Conscience for seceding from the Catholic Church to the Romish Schism in England. A Sermon preached before the University of Oxford, Nov. 5, 1845. By* W. SEWELL, B.D. *Fellow of Exeter College, &c.* Oxford: J. H. Parker. 1845.

3. *The Schism of certain Priests and others, lately in communion with the Church. A Sermon, by the Rev.* W. J. E. BENNETT, *Perpetual Curate of St. Paul's, Knightsbridge.* London: W. J. CLEAVER. 1845.

4. *Notes of the Church. A Sermon preached at Brompton. By the Rev.* W. J. IRONS, B.D. *Vicar.* London: Rivingtons 1846.

5. *The English Church not in Schism. By the Rev.* W. B. BARTER, M.A., *Rector of Burgclere.* London: Rivingtons. 1845.

6. *Letter by the Rev. Dr.* PUSEY. *Reprinted from the* 'ENGLISH CHURCHMAN.' *Oct.* 20, 1845.

It is with deep pain that we commence some remarks on the secession of Mr. Newman, Mr. Ward, and Mr. Oakeley, with several others, from the communion of our Church.

To the first-mentioned name, of course, does the whole importance of this movement attach. Mr. Newman has, for the last ten years, had a position and influence which must make such a step on his part a heavy blow indeed to the Church. He has been loved, admired, looked up to. Over his circle of friends, and over that larger ground which his authorship covered, his mind has irresistibly won. Everything that he has written has told. His books have made their way to person's hearts. We can point to no one who has had the influence he has had amongst us; and now he has left us; has transferred himself and his name to another communion, and instead of being a witness for the English Church, become a witness against it.

To take a final leave of Mr. Newman is a heavy task. His step was not unforeseen; but when it is come, those who knew him feel the fact as a real change within them, feel as if they were entering upon a fresh stage of their own life. May that very change turn to their profit, and discipline them by its hardness! It may do so, if they will use it so. Let nobody complain. A time must come sooner or later in every one's life, when he has to part with advantages, connexions, supports, consolations that he has had hitherto, and face a new state of things. Every one knows that he is not always to have all that he has now: he says to himself, 'What shall I do when this or that stay, or connexion, is gone?' and the answer is, 'that he will do without it.' Undoubtedly, of all a person's losses, that of a superior on whom he has been accustomed to rely, is the greatest. It is felt in a hundred different turns of thought and feeling; many secret appetencies miss their accustomed object, and a general sense of inward safety, security, and peace is disturbed. The mind likes a patron. He is felt far beyond the reach of his own personal presence; he is perpetually at the call of imagination, to do what we want him, to encourage an effort, to praise an idea, to smile and look pleased with us, to sympathise with and back up our likings and dislikings. He is our running argument, and in fancy confirms and warrants all our different mental acts, tastes, or discoveries. How would he approve of this or that, that I am thinking of?—the mind says unconsciously to itself; and thus its succession of ever-issuing thoughts, its whole course of sentiment and temper, enjoys a definite support, feels an unseen observer, is soothed by unconscious commendation. The time comes, however, when this is taken away; and then the mind is left alone, and is thrown back upon itself, as the expression is. But no religious mind tolerates the notion of being really thrown upon itself; to say that it is thrown upon itself is only to say, in other words, that it is thrown back upon God. It is thrown back upon a something invisible within, it is made to do without a particular medium which it enjoyed before, and is brought into immediate contact with its own nature and hidden life. It is natural, it is religious in persons to lean upon a support which Providence puts in their way; but it may be true also that they are entering into a higher stage of life, when it is removed, and they are obliged to do without it. The child-like temper, that courts encouragement or reposes in sensible approval, amiable and reverential as it is, has to yield, perhaps, to a purer, harder disinterestedness, that is able to go on in its course by itself. Secret mental consolations, whether of innocent self-flattery, or reposing confidence, over; a more real and graver life, begins. Let them see in the change a call to greater earnestness, sincerer simplicity, and more solid manliness. What were weaknesses before, will be sins now; they have crossed a line, and have left the pleasures, security, liberties, and indulgences, of a former state behind them.

It is another painful reflection, in confronting the fact that Mr. Newman has gone from us, that we have not only lost him, but are placed at once in a totally different relation to him. He was amongst us; he is now external to us; we look at him as an object out of our sphere and home. To us and to the English Church he is now a past, and not a present person. He has run through a course, he has finished the life that connected him with us; all that we had of him is over. his period of English Church influence is now an historical one. More than this, he was a friend—he is now an antagonist. Nay, the nearer he was to us, the deeper, in one sense, is that antagonism: even his continued vicinity to that University, which was the scene of his labors, assumes the antagonistic aspect, simply because such a relation is begun; with the change of his own position, the animus of his locality changes too. Old feelings then and associations are for the past: there is no help for it: a change has taken place; one relation is over, and a new one has arisen; what we remember must give place to what we see, and we must do what it would have been most unloving to have done before. It is melancholy, but it is necessary now, as Mr. Newman has put himself outside of us, to look at him as a spectator and observer would; and, regarding him as a phenomenon, to ask what he has been, and what he has done, and how he has moved in the system in which he has hitherto lived. He may rest assured that he shall hear nothing petty from us; nothing but what he may well hear, and we may well say.

Now the first observation that will of course be made about him, and will come with double and treble force upon people when they hear of his departure, is the very obvious one of the extraordinary influence, religious and intellectual, which has gathered about his name, the hold his works have taken of persons' minds; in short, his whole connexion with the late movement and revival among us. His power, fertility, richness, variety, even the very quantity he has written,—wonderful, considering what the nature of that writing has been,—have made their way, and we see their effects everywhere before us. We inquire further, and we find that this influence has been of a peculiarly ethical and inward kind; that it has touched the deepest parts of our minds, and that the great work on which it has been founded, is a practical religious one—his Sermons. We beg to say on this subject, that we speak not from our own fixed impression, however deeply felt, but from what we have heard and observed everywhere, from the natural, incidental, unconscious remarks dropped from persons' mouths, and evidently showing what they thought and felt. For ourselves, we must say, one of Mr. Newman's Sermons is to us a marvellous production. It has perfect power, and perfect nature: but the latter it is which makes it so great. A sermon of Mr. Newman's enters into all our feelings, ideas, modes of viewing things. He puts himself into the place of others, whom he is speaking to or speaking of, and is able, by the force of a mixed sympathy and penetration, to feel their feelings and think their thoughts. He wonderfully realizes a state of mind, enters into a difficulty, a temptation, a disappointment, a grief: he goes into the different turns and incidental unconscious symptoms of a case, into notions which come into the head, and go out again, and are forgotten till some chance recalls them. All is brought out, and put in a thoroughly natural way before his hearer and reader. What that power of mind is, by which a man realizes a feeling which he really has not himself, by which he makes himself another, and multiplies self-indefinitely, it may be difficult and perhaps impossible to say: but whatever it is, Mr. Newman has it most deeply. To take the first instance that happens to occur to us, though not perhaps as pleasing a one as many others, perhaps the better on that account; because there is no poetry in it—it is thorough matter of fact. We have been often struck by the keen way in which he enters into a regular tradesman's vice—avarice; the love of money, fortune getting, amassing capital, and so on. This is not a temper to which we can imagine Mr. Newman ever having felt in his own mind even the temptation; but he understands it, and the temptation to it, as perfectly, notwithstanding, as any merchant could. No man of business could express it more naturally, more pungently, and, as it were, *ex animo*; Mr. Newman puts himself thoroughly into the tradesman's state of mind. So again, with respect to the view that worldly men take of religion, in a certain sense, he quite enters into it: he throws himself into the world's ἦθος and point of view; he sees, with a regular worldly man's eye, religion vanishing into nothing, and becoming an unreality, while the visible system of life and facts, politics and society, gets more and more solid and grows upon him. The whole influence of the world upon the imagination; the weight of example; the force of repetition; the way in which maxims, rules, sentiments, by being simply sounded in the ear from day to day, seem to prove themselves, and make themselves believed by being often heard:—every part of the easy, natural, passive process by which a man becomes a man of the world, is entered into as if he were going to justify or excuse, rather than condemn him. Nay, he comes across scepticism, and enters deeply into what even it has to say for itself; he puts himself into an infidel's state of mind, in which the world, as a great fact, seems to give the lie to all religions, converting them into phenomena which counterbalance and negative each other; and he goes down into that lowest abyss and bottom of things, at which the intellect undercuts spiritual truth altogether. He enters into the ordinary common states of mind just in the same way; into those joys and sorrows, troubles, successes, which everybody has some time of their life or other. He is most consoling, most sympathetic. He sets before persons their own feelings with such truth of detail, such natural expressive touches, that they seem not to be ordinary states of mind which everybody has, but very peculiar ones; he and the reader seem to be the only two persons in the world that have them in common.

We find in the Catholic Herald another letter from "Dominick," who was so much excited at having received Mr. Newman into the Roman Church, as to communicate to the Tablet sundry particulars touching the first confession of his convert. Father Dominick's letters are so overflowing with zeal and self-complacency as to need little commentary.

The letter is headed "REFLECTIONS ON LITTLEMORE," and commences with laying down the postulate that it is "highly desirable that some details should be given regarding the place destined perhaps by men to be a cradle for the revival of Christian piety amongst Protestants, but by the all-wise Providence of GOD, appointed to be a nursery for the restoration of Catholicism among the Protestant clergy." We are led by coupling all this with the reluctantly admitted fact, that "not every one is able or willing to go and examine its interior and exterior" to fancy it ere long the object of many a pious pilgrimage, and a formidable rival to the Holy House of Loretto. Should we hear in a future letter of Father Dominick's that the "unsightly building" had actually rivalled that wonderful relic and taken an aerial voyage to Oscott or even to Rome, we shall preserve our equanimity whatever the transports of the devout *Passionist* may be.

To prevent the devout Catholic reader, whose every thought is supposed to be fixed on Littlemore, from indulging in architectural vagaries on the matter, or building air-castles to accommodate Mr. Newman, he is thus gently let down to a level with the matter-of-fact shortly to come. We give it without alteration:

"Men are but too commonly inclined to connect the idea of some great place, where they imagine it to have occurred; but in this they are not unfrequently deceived. Sinai, whereon the law was given to Moses, is a large mountain, it is true: so also Jerusalem, where Solomon's temple was built, was a large city. But Bethlehem was a small town, and Calvary a despicable place; here, however, the great mysteries of our redemption were accomplished. Under the new dispensation great things have been but seldom connected with great places. This will serve to give some hint of the idea the reader is to form of Littlemore. When he hears this name, he is liable to figure to himself some large and magnificent building, but he is very much deceived.

The first sentence, to a mind not filled with Littlemore, may seem more elliptical than necessary, but it is not for such that it is designed. And were not devotion the daughter of ignorance according to a certain genealogy, it would hardly be necessary to inform the Tablet's devout readers that Sinai was "a large mountain," and that Jerusalem besides being the place "where Solomon's temple was built," was, over and above, "a large city." However, Father Dominick's asseveration, "it is true," being evidence for all this geography, and Bethlehem and Calvary being triumphantly adduced, the general conclusion is that "under the new dispensation," &c. &c. Then, "this will serve to give some hint of the idea the reader is to form of Littlemore." There is something very transcendental about this, and rather more to think ourselves liable to figure to ourselves some large and magnificent building when we hear the name Littlemore.

The good father now becomes garrulous to the extent of forgetting all his Real Idealism, and gives the devout Catholic reader an account of the building down to the very kitchen, with a minuteness which shows how he must have improved his time while there. In fact there is an air about the comparison of Littlemore diet with the religious houses of Italy and France, which seems to show that the father did not relish his fare in the "very poor refectory."

"Littlemore is a village about two or three miles from Oxford. It presents nothing charming in its aspect or situation, but is placed in a low, flat country; it exhibits no delightful villas, nor agreeable woods and meadows, but one unvaried, uniform appearance, rather dull than pleasant. In the midst of this village we meet with a building which has more the look of a barn than a dwelling-house; and, in reality, I think it formerly was a barn. This unsightly building is divided by a number of walls, so as to form so many little cells; and it is so low that you might almost touch the roof with your hand. In the interior you will find the most beautiful specimen of patriarchal simplicity and Gospel poverty. To pass from one cell to another, you must go through a little outside corridor, covered indeed with tiles, but open to all the inclemencies of the weather. At the end of this corridor, you find a small dark room, which has served as an oratory. In the cells nothing is to be seen but poverty and simplicity—bare walls, floor composed of a few rough bricks, without carpet, a straw bed, one or two chairs, and a few books, this comprises the whole furniture!!! The refectory and kitchen are in the same style, all very small and very poor. From this description one may easily guess what sort of diet was used at table; no delicacies, no wine, no ale, no liquors, but seldom meat; all breathing an air of the strictest poverty, such as I have never witnessed in any religious house in Italy or France, or in any other country where I have been. A Capuchin monastery would appear a great palace when compared with Littlemore.

The letter thus concludes:—

"Why, then, have these men confined themselves to such a place? Why, because they considered that the Gospel was better than worldly wisdom; because they looked upon the salvation of their souls as something far above the possession of rich livings, and heaven much superior to earth. The man that is not stirred up by these examples is inexorable in his blindness. O men, O Englishmen, hear the voice of Littlemore. Those walls bear testimony that the Catholic is *little more* than the Protestant Church, the soul a *little more* than the body, eternity a *little more* than the present time. Understand well this *little more*, and I am sure you will do a *little more* for your eternal salvation!

"*Dominick, or the Mother of God,*
"Passionist."

We earnestly hope to have a *little more* of this Dominick in due time; a *little more* of his exhortations, and a *little more* of every thing save his conversion to Anglicanism:—two Golightly's in one Church would be intolerable.

As for Mr. Newman, when we remember how Romanists spoke of him not many years ago, and the attention now paid him we are reminded of the Proverb, "It is naught, it is naught, saith the buyer, but when he goeth his way then he boasteth." B.

THE LIFE AND TIMES OF HENRY CLAY. *By Calvin Colton, author of the "Junius Tracts"—"Four Years in Great Britain"—"Tour of the American Lakes," etc.* A. S. Barns & Co., 51 John street.

In two large octavo volumes Mr. Colton has here comprised all we imagine that could be expected even by the most ardent admirer of political biography. Many public documents of value as well as private letters, together with speeches made at different times by Mr. Clay, are interspersed through the volumes. This is a mode of writing biography which must in all cases be interesting. To let the subject of a memoir address the readers as much as possible by his own productions, is both fairer and more satisfactory than to leave it to selfish or partial biographies. Mr. Colton, however, freely avows his predilections.

THE GREECE OF THE GREEKS. *By D. A. Perdicavis, A. M., late Consul of the United States at Athens.* Paine & Burgess.

These two volumes originated in a desire to impart what it seemed to the author had been lacking in former works on Greece, viz. a discriminating account of the country, its government and people, as they are at the present. Other writers had sufficiently settled the topographical and antiquarian questions which scholars raise in connection with Greece, but this seemed to be still comparatively untouched. Accordingly a residence at the capital of the country as American Consul, and close attention to its affairs since, have been devoted to the task of preparing the present view of modern Greece. Occasionally, however, are interwoven such mention of the objects of classical interest as no one could fail of paying some tribute to. We like these much better than the political disquisitions with which the author has seen fit to favor us.

MAN IN THE REPUBLIC; *a series of poems by Cornelius Matthews*, has been issued in a neat miniature volume by the same publishers. The aim of these poems is a high one,—no less than to show what influence our new institutions may have hereafter on humanity; and without deciding for ourselves even, how much of the idea Mr. Matthews has grasped, we can still say that his poems are at least likely to suggest somewhat new to those who read with care.

DEW-DROPS OF THE NINETEENTH CENTURY. *By Seba Smith.* J. K. Wellman, 118 Nassau st.

A collection of such fugitive prose and verse as seemed to the editor worth bringing together.—Among the contents are poems by Montgomery, Longfellow, Bryant, Whittier, Hood, and others of less note. Among the prose tales are some by Mrs. Child, Miss Sedgwick, and a long list of others. The editor has also contributed his share.

HISTORY OF FRANCE *by M. Michelet*, No. 6, has been published by the Appletons. Michelet's style and leading characteristics are too well known to need any further notice. The present number brings the narrative down to the year 1431, and includes the career of Joan of Arc.

"The Works of the Rt. Rev. Geo. Horne, D. D., late Lord Bishop of Norwich, with Memoirs of his Life and writings by Wm. Jones. H. M. Onderdonk & Co.

This publication, which needs no eulogy to commend it to Churchmen in general, has reached its fourth number. Those already published contain the Life by Jones, a "Letter on Jacob Behmen's Writings," "Essays and Thoughts on Various Subjects," and part of the "Commentary on the Psalms." To the third number is prefixed a portrait of the bishop.

"The Churchman's Library," though exceedingly well conducted while in Mr. Dunham's hands, is not likely to lose its interest by a change of proprietors, if we may judge from the first number of the new volume; which opens with the "Gospel Narrative of our Lord's Passion Harmonized; with reflections by the Rev. Isaac Williams, B. D., Late Fellow of Trinity College, Oxford." Mr. Williams is already known to our readers as one of the able contributors to the Tracts for the Times. We hope that the "Gospel Narrative" will be followed by the "Study of the Gospels" and other like works of the same author.

THE PROCEEDINGS OF THE AMERICAN MUSICAL CONVENTION, *held in the Broadway Tabernacle Oct. 8–10th*, 1845, have appended addresses by the Rev. Dr. Hooker, R. Seely, Edward Hodges, Mus. Doc., and Thomas Hastings. We have made an extract from Dr. Hodges, which will be found on our last page.

THE RECTOR'S OFFERING FOR 1846, *by the Rev. W. L. Johnson*, is a Pastoral Address to the Parishioners of Grace Church, Jamaica, Long Island. The subject treated of is "Unbelief, its Nature and Effects," and is treated with such clearness of explication and pointedness of appeal as must render it a most salutary offering to those for whom it was prepared.

THE CONFIDENCE OF A CERTAIN FAITH is the title of a Sermon preached in the College of St. James, Washington Co., Md., 27th Sunday after Trinity, Nov. 23d, 1845, *by the Rev. John B. Kerfoot, M. A., Rector*, and published by the Request of the Professors and Instructors in the College. Both they who heard it and all who may read it have reason to feel thankful to its reverend author for his sensible and judicious as well as fervent assurance of the sufficiency of the faith which our Church teaches.

No. 4, vol. 1, of the NEW YORK ILLUSTRATED MAGAZINE, *edited by Lawrence Labree*, being the number for February, has been sent us by Wm. Taylor, No. 2 Astor House. Its illustrations consist of four steel engravings and three wood-cuts, while in quantity of letter-press it claims to excel other magazines.

THE MECHANIC'S MIRROR: *devoted to the interests of Mechanics and Mutual Protection. Robert Macfarlane, Editor.* Albany: Published by John Tanner.

The first number of this new periodical is before us. It contains articles which will probably commend themselves to mechanics.

The Journal of the Eighth Annual Convention of the Diocese of Western New York is before us. The Convention was held in St. Paul's Church, Rochester, on the 20th and 21st of August last, and was attended by the Bishop and 57 of the clergy and 98 lay deputies from 52 parishes. The statistics of the diocese are indicative of a prosperous state. We take the following from the "summary." Confirmations, 118; Baptisms, (Infants 350, Adults 127) 477; Communicants, 2,268; Ordinations 4; Candidates for Orders 18; Contributions Reported $18,371. The Bishop in performing his various duties has travelled 3,265 miles and preached 57 times during the year. Two new churches were admitted into union with the Convention, making the number of organized congregations in the diocese 122.

WILEY & PUTNAM'S LIBRARY OF CHOICE READING. "Tales from the German of Heinrich Zschokke by Parke Godwin," Part 2, forms the 37th number of this Library, and will commend itself to the readers of fiction. Zschokke's writings, though not recognizing a positive Christianity, breathe forth the purest morality, and may without danger be put into the hands of the young. Of the tales in this volume "The Broken Cup" is our favorite; it has all the freshness and nature of a Greek idyll. The others, four in number, are to varying extents tinged with extravagances; but from this the "Vicar of Wiltshire" must be excepted. The translators have done their part admirably.

A DICTIONARY OF THE ENGLISH LANGUAGE. *By Noah Webster, L. L. D., University Edition.* Huntington & Savage, 216 Pearl street. 12mo. pp. 550.

This is an abridgement of the "American Dictionary," designed for the convenience of those "who want for consultation something above an ordinary school dictionary, but who are not disposed to purchase Webster's larger works." It contains several thousand additional words, "improvements in orthography and pronunciation," tables of Greek, Latin and Scripture proper names, and tables of moneys, weights, and measures. A memoir of Dr. Webster is prefixed. We doubt not that it will be welcome to the many who receive the Websterian *improvements* in the English language. It would be positive neglect, however, not to commend the dress in which the volume is presented: for compactness and clearness of typography combined, it is a model for imitation.

"The Twenty-Fifth Annual Report of the Board of Directors of the Mercantile Library Association." E. O. Jenkins, 114 Nassau st.

A flourishing condition of the Association is here presented from the pen of its President, Charles E. Milnor, son of the late Rector of St. George's.

"The Church a Debtor to all the World." The Rector's Christmas Offering to the Parishioners of St. Mary's Church, Burlington.

We quoted from this sermon two weeks since, but forgot to mention whence our quotation was derived. Our readers will have already set a high value on its unknown source.

EXPLANATIONS; *A Sequel to "Vestiges of the Natural History of Creation." By the Author of that work.* Wiley & Putnam.

It is well known what an impression was created by the original work, and by what powerful opponents it has been met. Both at home and abroad, it has been reviewed in the most influential periodicals with an earnestness of purpose and array of scientifical forces to which we know of no parallel, of late years at least, in the annals of philosophical controversy. Those who thought, however, that the question had been settled by these formidable replies will find it, in some of its aspects, re-opened by these "Explanations." Particularly does the author reply to the North British and Edinburgh Reviews and to Prof. Whewell; and those who have prematurely settled the controversy in their minds on the warrant of these high authorities will in common fairness be bound to consider the present rejoinder. Without at all entering into the controversy, which indeed requires a life-long devotion to physical science, we would merely say that many of the new arguments here given *demand*, as they will doubtless receive, fresh consideration. For our own part we hope yet to see the entire theory fully and fundamentally investigated on the principles of something else than Baconian philosophy.

The "More Fruits of Puseyism" in our last has drawn out several responses, of which we deem it only necessary to make this general acknowledgment. The design of the article seems to have been misunderstood. It came from a good Churchman who merely wished to let it be seen that however some might rail, there were others who were neither afraid nor ashamed of the use of symbols on proper occasions and in a lawful way. By the by we were sorry to see that our printer had turned "crosiers" into "crosses."

MR. CHARLES TILLINGHAST, a communicant of Trinity Church, Elmira, in the diocese of Western New York, a devoted Churchman of highly respectable family, has been induced by his necessities to leave a large family and come to New York to seek for employment. He proposes to establish an Agency for the purpose of furnishing Devotional Books of the Church Religious Periodicals, and the Popular Literature of the day, to be delivered at the houses of all who may favor him with their patronage. Mr. T., we understand, is highly recommended by the bishop and others of said diocese for his piety and excellence of character.

At a meeting of Episcopalians duly convened at the room of the Broadway Lyceum on Monday afternoon the 18th ult., according to ecclesiastical law for the purpose of organizing a parish according to the rites, institutions and worship of the Protestant Episcopal Church of the U. S. A., Platt Rogers, Esq., was unanimously called to the chair, and Walton L. Childs to be secretary; eight vestrymen and two wardens were unanimously elected, and the parish designated by the title of *The Episcopal Free Church of the Advent*; and at a meeting of the wardens and vestry of said parish, duly convened upon the following Thursday evening, the Rev. John Grigg was unanimously elected Rector of the said Church.

In the article of "Y," on our first page, Mr. Warren is mentioned as the President of the Pilgrim Society. A friend requests us to say, that reference is made to the "Hon. C. H. Warren, not *Ira*, the gentleman who disembogues like the Nile through three mouths at once."

For the "lake of Gennesaret," in the same article, read, the "lake of Galilee."

To Correspondents.

Received—"Matthew," "†," "***," and E.

For the Churchman.

DIED, in the village of Lansingburgh, Jan. 14th, 1846, MARY, widow of the late Timothy Leonard, Esq., in the 85th year of her age.

In the death of this aged lady the Church on earth has lost one of her most devoted and worthy members. The Christian character, with which she departed this life, to appear in the presence of God, was the beautiful result of a half century's discipline and toil. Thus long had the Holy Spirit's aid been sought by prayer. Thus long, by a course of earnest and uniform obedience to all the requirements of God, as explained and enforced by His Church, had she endeavored to forward the work of her personal sanctification. Thus long had she sought to appropriate to herself the efficacy of the blessed Atonement, by frequent and devout reception of the Holy Sacrament of the Body and Blood of Christ.

In all the relations of life her conduct was forcibly illustrative of the correctness and harmony of the principles on which her character was formed. Her piety was of that deep and substantial kind, which, in an unobtrusive and noiseless way, manifests itself in *deeds*, rather than in *words*.

The poor and afflicted received her cordial sympathy and ready help; the industrious and deserving, her encouragement and aid; the parish in which she died, for more than forty years her cheerful and liberal support; and the Church at large, a just proportion of the treasure which God had intrusted to her care. Her long life was not passed without experience of trial. It pleased God to give her repeated opportunities of learning the lessons of wisdom in the school of affliction, and these opportunities were faithfully improved. She bowed in patient submission to the afflictive providence of God; and when some of the sources of her happiness were removed, sought and found at least partial relief in the cultivation of greater thankfulness for those that remained.

After death had deprived her of a husband's counsel and sympathy, so needful in the hour of trial, in the short space of a single year she was called to mourn the loss of three children of mature age. And still other afflictions, scarcely less severe, were added before her death.

The writer of this brief and imperfect notice had not the pleasure of her acquaintance till she had arrived at fourscore years: but often while her uncommonly vigorous and well informed mind was but slightly, if at all, impaired, ha he heard her allude, in the spirit of Christian submission, to the trials of her life, yet never, without expressions of devout thankfulness for the mercies which she receives.

For about two years before her decease, disease and the infirmities of age canfined her to her home, and partially deprived her of the use of her mind. Her every want was supplied, so far as it was possible for the most devoted and untiring filial affection to supply them. At length her change came, and her soul passed gently away from its earthly abode to enter upon the joys of Paradise. In due time, in the presence of a large company of friends and neighbors, we placed her body in the earth, under the firm and pleasing conviction that her work in this world had been well done, and in the comforting hope and belief that the same body will again live in unearthly perfection and beauty.

NOTE.—Mrs. Leonard was a communicant of the Church for more than fifty years. The only surviving brother, the Rev. Ashbel Baldwin, now more than ninety years old, and residing in the enjoyment of comfortable health at Rochester, N. Y., was one of the first on whom, to confer authority to serve at the Altars of the Church, were laid the apostolical hands of the first Bishop of Connecticut. If we mistake not, his active ministry extended through a period of more than fifty years.

Bishop McCoskry's Appointments

Septuagesima Sunday, St. Paul's, Albany, at 10½ A. M., Ordination. St. Peter's, Albany, at 3 P. M., Confirmation. St. Paul's, Troy, at 7½ P. M., Confirmation.

February 9, St. Paul's Cohoes, at 7½ P. M., Confirmation.

February 11, Pottersville, consecration of the church, at 10½ A. M.

Sexagesima Sunday, Feb. 15, St. Luke's, N. Y. at half past 10 A. M., Confirmation.—St. Philip's, at 3 P. M., Confirmation.

Quinquagesima Sunday, in St. Thomas's Church, N. Y., at half past 10 A. M., Confirmation. Same day, St. Thomas's Church, Brooklyn, at 3 P. M., Confirmation.

St. Matthias, College Point, at half past 10 A. M. Confirmation.

1st Sunday in Lent, March 1, St. Paul's, N. Y., at half past 10 A. M., Confirmation.—Christ Church, at 3 P. M., Confirmation.

2d Sunday in Lent, March 8, St. John's, N. Y., at 10½ A. M., Confirmation. St. Paul's Church, Staten Island, at 3 P. M., Confirmation. Second visit.

3d Sunday in Lent, March 15, St. Bartholomew's, N. Y., at half past 10 A. M., Confirmation.—Redemption, at 3 P. M., Confirmation. The Church of the Messiah, N. Y., at 7½ P. M., Confirmation.

4th Sunday in Lent, March 22d, St. Clement's, N. Y., at 10½ A. M., Confirmation. St. Mark's, Williamsburgh, at 3 P. M., Confirmation. St. Stephen's, N. Y., at 7½ P. M., Confirmation. 2d visit.

5th Sunday in Lent, March 29, St. Ann's, Brooklyn, at half past 10 A. M., Confirmation.—Epiphany, N. Y., at 3 P. M., Confirmation. St. George's, Astoria, at 7½ P. M., Confirmation. 2d visit.

Palm Sunday, April 5, Ascension, N. Y., at half past 10 A. M., Confirmation.—Du St. Esprit at 3 P. M., Confirmation. All Saints, at half past 7, P. M. Confirmation.

April 8th, Calvary Church, N. Y., at 7½ P. M., Confirmation. 2d visit.

Good Friday, April 10, St. George's, N. Y., at 7 P. M., Confirmation.

Easter Eve., April 11, Emmanuel Church, Brooklyn, at 7½ P. M., Confirmation. 2d visit.

Easter Monday, April 13, Consecration of the Church of the Holy Communion at half past 10 A. M.

Sunday, April 19, Zion, N. Y., at 10½ A. M., Confirmation.—St. Peter's Church, N. Y., at 3 P. M., Confirmation. Immanuel, at 7 P. M., Confirmation.

☞ It is requested that the Clergy of the City and vicinity will give the Bishop early notice of the time when they desire the rite of confirmation to be administered in their Churches, as he is anxious to fill up the parts of the Sundays now vacant.

Services Performed.

4th Sunday after the Epiphany, confirmed 11 persons in the Floating Chapel, N. Y.; in the evening of the same day confirmed 21 persons in St. Matthews, New York.

On Monday evening, the 2d of February, confirmed 27 persons in St. Jude's Church, N. Y.

Calendar.

February.

8. Septuagesima Sunday.
15. Sexagesima Sunday.
22. Quinquagesima Sunday.
24. St. Matthias the Apostle.
25. The First day of *Lent*, commonly called ASH-WEDNESDAY.—*On this day Proper Psalms are appointed to be used instead of the Psalms for the Day.*

March.

1. First Sunday in Lent.
4. Ember Day.
6. Ember Day.
7. Ember Day.
8. Second Sunday in Lent.
15. Third Sunday in Lent.
22. Fourth Sunday in Lent.
25. The Annunciation of the Blessed Virgin Mary.
29. Fifth Sunday in Lent.

Notices.

☞ A Course of Lectures ON SUBJECTS CONNECTED WITH THE NATURE AND DOCTRINES OF THE CHURCH, will be delivered by several of the Clergy on Sunday evenings until Lent, in ST. CLEMENT'S CHURCH, Amity street. Service to commence at half past 7 o'clock.

The eleventh Lecture will be delivered on the evening of Septuagesima Sunday, February 8th. Subject—"Scripture views of the Constitution of the Christian Ministry."

☞ The Rev. G. T. BEDELL, Rector of the Church of the Ascension, will preach in the course of "Practical Sermons on the Christian Life," at Emmanuel Church, corner of Prince and Thompson sts., on Sunday Evening, February 8. Service at 7½ o'clock. All the seats in this church are free.

☞ The Rev. JOHN S. STONE, D. D., Rector of Christ Church, Brooklyn, will preach to the Young, in the Church of the Epiphany, 130 Stanton street, between Essex and Norfolk sts., on Sunday evening February 8. Service to commence at 7 o'clock. All the seats in this church are free.

☞ The Rev. HENRY B. SHERMAN, Rector-elect of Christ Church, Belleville, N. J., will preach at the "Anglo-American Free Church of Saint George the Martyr," No. 406 Broadway, on Sunday Evening next. Service to commence at 7½ o'clock.

☞ Regular divine service of the Episcopal Free Church of the Advent, will be regularly held in the second story room of the Lyceum, 563 Broadway, third door below Prince, west side, every Sunday morning at half-past 10, and every Sunday evening at half-past 7. Sunday school at 2 P. M. Teachers are solicited for the school, which is weekly increasing in scholars. Candidates for Confirmation and the Lord's Supper, are preparing for their reception, and a Baptismal and Communion set of plate is wanted for the parish.

CHURCH OF THE HOLY APOSTLES.—The third service every Sunday evening will be in the Sunday School Building in Thirty-sixth street, near the Ninth Avenue, at 7½ o'clock. The public are invited to attend.

☞ The Rev. C. H. WILLIAMSON, Rector of the French Church, Du Saint Sauveur, will preach in St. George's Church, Sunday evening, Feb. 8th, and state the wants of the French population in this city. Service to begin at 7½ o'clock. A collection will be made for the said church, Du Saint Sauveur.

All are respectfully invited to attend.

PROTESTANT EPISCOPAL CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK:—

A regular monthly meeting of the Board of Managers of this Society, will be held in the Sunday School Room of St. Clement's Church on Monday evening next, the 9th inst., at half past 7½ o'clock.

THOS. P. CUMMINGS, Rec. Sec'y.
New York, Feb. 7th, 1846.

NEW YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.—The Board of Managers will hold their regular meeting at the Church Depository, on Tuesday next, the 10th inst., at 5 o'clock.

Feb. 7. WM. H. BELL, Rec. Sec'y.

PROTESTANT EPISCOPAL TRACT SOCIETY.—A regular meeting of the Board of Trustees will be held at the Church Depository, No 20 John st., on Tuesday next, the 10th inst., at 5½ o'clock.

DAVID HUBBELL HOYT, Rec. Sec'y.

ST. CLEMENT'S CHURCH is open for Daily Evening Prayer at 4 o'clock, and for Morning Prayer at 11 o'clock on Wednesday and Friday of each week, and all Holy Days.

ST. SIMON'S CHURCH, Houston street, between Pitt and Ridge streets.—The services of this church are regularly held every Sunday at 10½ o'clock in the morning, at 3 in the afternoon, and 7 in the evening. The morning and evening services are in the German, *the afternoon* service in the English language.

PROTESTANT EPISCOPAL CHURCH OF THE MESSIAH, (a congregation of colored persons,) Phœnix Hall, 592 Broadway, seats free. Service every Sunday morning, afternoon and evening, at the usual hours of worship.

On Wednesday evening, religious service or a Bible Class. Rev. ALEXANDER CRUMMELL, Rector.

SEAMEN'S CHURCH.—Divine Service, according to the rites of the Protestant Episcopal Church, will be held every Sunday morning and afternoon, in the Floating Church of our Saviour, at Pike slip, corner of Pike and South streets, where the Bethel Flag is displayed.

The Seamen of the Port of New York are invited to attend. Morning service, 10½ A. M. Afternoon service, 3 P. M. B. C. C. PARKER.

Acknowledgments.

DOMESTIC MISSIONS.—Since his acknowledgment of the 28th of January the Treasurer has received the following contributions:

Interest on Kentucky bonds, $300; through R Appleton, R A in Mass, St Paul's ch, Boston, of which $2 is for Western Missions, $221 50; Sunday school of Trinity ch, Boston, for Ill, $24; St James's ch, Roxbury, for N H, $5; Jews, 50 cts; Ill, $20 83; S S, St Stephen's ch, Pittsfield, $4; an individual of Christ ch, Springfield, $1 50; B—— portion of Granby, Mass, for Wis, $5; St Andrew's ch, Hanover, for Ill, $40; Trinity ch, Claremont, N H, $16—$338 33; A M K, post mark Phil, for the Jews, $10; St Paul's ch, Boston, for do, $6; from a gentleman, to be added to the collection of Ch of Ascension, $1; Little Rock, Ark, Rev James Young, half, $3 29; Christmas offerings, do, $20 10; Christ ch, Lexington, Ky, half, $30; St Paul's ch, Erie, Pa, $10; Mrs Helen Brown, of do, $2; John Gray, Esq, Fredericksburgh, Va, $50; through E Wilcox, R A in Pa, St Paul's ch, Steubenville, O, for Ill, $13; M D Lewis, Esq, Executor of his wife, $200; St John's ch, Carlyle, Pa, per Rev H Norris, $50; St John's ch, York, for Bp Kemper's Mission, $5; St Mary's ch, Chester co, $4 21; Morgantown, Bucks co, $2 53; Christ ch, Pittstown, $10; a lady of St Michael's ch, Trenton, N J, per Rev C H Halsey, $10; anonymous, in a letter, $10; Christ ch, Phil, Rev Dr Dorr, rector, $200; additional, from a lady, $1; Christ ch, Brownsville, $26; from the Miss Lardners, $10; St Philip's ch, Phil, $48 52; St Peter's ch, $210 18; Trinity ch, $75; S S of the same, $125; St James's ch, $166; a few members of St Stephen's ch, $44; Ch of the Ascension, $74 70; S S of do, $8; four ladies of do, $15; a friend to Domestic Missions, $5—$102 70; through the Rev G Adie, Dr Thos Claggett, annual, half, $25; S S of St James's ch, Leesburgh, Va, half, $7; part collection in church, do, half, $13; Miss R A K, $5—$50—$1363 14; Ch of Ascension, N Y, "cent a week" society, through Miss A, $5; a friend, per do, $2. Total, $2140 86.

THOMAS N. STANFORD, Treasurer,
Feb. 3, 1846. 139 Broadway, New York.

FOREIGN MISSIONS.—Since his report of January 28th, the Treasurer acknowledges the receipt of the following amounts:

Thomas R Appleton, esq, treasurer St James' ch, Roxbury, China $26 45; S S do, Education in Africa, $17; St Paul's ch, Boston, $210; do Africa, $1; do China, $5; do Edm R Leighton, $6; S S Grace ch, Boston, education of 15 children in Africa, $100; S S Trinity ch Christmas offerings for China, $20 50; Christ ch, Springfield, education E Hall, Africa, $10; Christmas offerings, China, same, $2 50; an individual of do, $1 50; St Andrew's ch, Hanover, education, China, $25; Trinity ch, Boston, Africa and China, $114—total $554 95. A parishioner St Peter's ch, Philadelphia, Constantinople, $50; S S Trinity ch, Newport, R I, Ed F Vinton, 1845–16, Africa, $20; through Ed Wilcox, esq, Philad,—St Paul's ch, Steubenville, Pa, Christmas offering, Africa, $9; do education of C M'Ilvaine, China, $25; St. Paul's ch, Philad, China, $30; do Africa, $30; a member of St Paul's, Philad, education of R Newton, Africa, $20; Mrs H M Coffin, St Andrew's church, Philadelphia, for education in Greece, $80; G W Taylor, St Andrew's ch, China, $5; Africa, $5; Christ ch, Brownville, Pa, China, $26; J S, St Luke's ch, Phil, education W W Spear, Africa, $40; Dr T H Claggett, annual subscriber, half, $25; J I, St James's ch, Leesburg, half, $7; Miss R A G, half, $5; St James's ch, Leesburg, half, $13—total, $320; a Boston subscriber to Constantinople, 2 years, $50; Ch of Ascension, J S R, 3d payment, $25; "cent a week" society, do, Africa, $5; Rev P F Berkley, Amelia, C H, Va, $8; Christ ch, Hudson, Rev J H Tuttle, $16. Total, $1038 95.

J. SMYTH ROGERS, Treasurer,
New York, Feb. 3, 1846. 69 Wall-st.

Receipts of the P. E. Church Missionary Society for Seamen since last report:

From Jas W Underhill, $2; Robert D Weeks, $2; John A Weeks, $2; George Baxter, $2; Benj A Mumford, $2; George F Strong, $2; T A Mudge, $2; Wm I Thorne, $2; Israel Russel, $2; R W Folger, $2; John Rudderrow, $2; John Davenport, $2; collection in Calvary ch, per Rev S L Southard, $129 12; collection in St Thomas's ch, $66 06; St John's ch, Brooklyn, after sermon per Rev S L Southard, $42 75.

Collections in aid of New Chapel:

From Ascension ch, after sermon per Rev S L Southard, $299 50; D A Cushman, $10; per Rev Mr Southard, $6.

B. S. THOMAS, Treasurer,
New York, Feb. 4, 1846. 23 William-st.

NO. IV. BISHOP HORNE. NOW READY, No. iv. of the Complete Works of Bishop Horne—being a continuation of the COMMENTARY ON THE PSALMS. Price 25 cents.

ALSO READY. A Review of the Proceedings of the last Convention of the Diocese of New York.

Will be ready in a few days—No. V. of Bishop Horne. HENRY M. ONDERDONK & CO.,
Feb. 7. 25 John street.

NEW ENGLISH THEOLOGICAL WORKS.—Imported per Hibernia.
Library of the Fathers, translated, vol. 21.
Bp. Beveridge on the 39 Articles, new edit. 1 v 8vo. $3.
Bp. Beveridge's Works, new edit. vols. 6 and 7.
Manning's Sermons, vol. 2, $3.
Brogden's Catholic Safeguards, vol. 1, $4 50.
Evans's Parochial Sermons, vol. 2, $1 75.
Watson's Sermons for Sundays, vol. 1, $2 75.
Practical Sermons by Eminent Divines, vol. 1, $2 50.
Sermons preached at Saviour's Church Leeds, by Dr. Pusey.
Rev. Jno. Keble, Rev. C. Marriott, Rev. I. Williams, 8vo. $2 50.
Eragreus's Ecclesiastical History, translated, $2 25.
Bp. Wilberforce's Sermons, new edit. $2 25.
Marsden's Hulsean Lectures, 8vo. $1 75.
French's Hulsean Lectures, 1845, $1 75.
Ecclesiologist, new series, vol. 1, $2 50.
Bingham's Christian Antiquities, new and cheap edit. complete in 2 vols. large 8vo. $8
Mills's University Sermons, 1 v 8vo, $3 50.
Imported and for sale by
D. APPLETON & CO. 200 Broadway.
☞ Single copies of Foreign Books imported to order.

INSTRUCTION ON CONFIRMATION.
BISHOP WILSON on Confirmation, enlarged by the Rev. Dr. Dorr, of Philadelphia.
Bishop Dehon on Confirmation.
Bishop Hobart on do.
Bishop Meade on do.
Letters on Confirmation by Dr. Blake.
The Pastor's Testimony on do. by the late Rev. J. A. Clark. For sale by
STANFORD & SWORDS, 139 Broadway.
Feb. 7.

APPLETON'S LITERARY MISCELLANY. A series of choice books.—Volumes now ready:
1. Gertrude, a tale, by the author of Amy Herbert, edited by the Rev. W. Sewall, M. D.—50 cents paper, 75 cents cloth.
2 and 3. I Promessi Sposi, or the Betrothed, translated from the Italian of Manzoni—$1 paper cover, $1,50 cloth.
4. Memoirs of an American Lady, with Sketches of Manners and Scenery in America before the Revolution. By Mrs. Grant (of Laggan.) A new edition—50 cents paper, 75 cents cloth.
5. The life of F. Schiller, embracing an examination of his works, by Thomas Carlyle, a new, revised edition—50 cents paper, 75 cents cloth.
6 and 7. Sketches of Modern Literature and Eminent Literary men, by Geo. Gilfillan—paper cover $1, 2 vols. in one, cloth $1,25.
D. APPLETON & Co., 200 Broadway.
NEARLY READY.
Volume 8. History of the English Revolution, (Charles 1st and Cromwell,) by M. Guizot, translated by W. Hazlitt. Feb. 7.

The Teacher.

From "Man in the Republic" by Cornelius Matthews.

With reverent steps approach the soul that lies
Before thee, rude, unformed, and full of life;
A chaos shrouding up a future world—
To order born—yet with itself at strife.
Peer for a while within the dark domain,
And see how temples mighty spring to sight,
Arks, palaces—all dead or living things
Doomed to climb up into the Heavens' light,
To heap the earth, or sail the outward sea;
The giant mass of things to come at large,
Hovering about and shaping silently
Within that baby soul's unquiet marge.

In beauty shall that fresh-girt spirit build?
Shall harmony through all its chambers sing—
While rising day by day, and pile on pile,
Its topless world's of heavenward wonders spring,
Say thou that broodest on its infant breast!
Whose eyes cry light through all its dawning void,
Or, with a double darkness would invest
Young thoughts, on labor without hope employed,
'Tis there the truest work earth knows is done—
Each hour, each instant, buys the world an age
With glory bright; knits up its golden peace,
Or rends the web of time with endless rage.

Bend to the Teacher, bend, oh world thy knees!
And pray him, in God's goodness, to be true!
Lest the forever break that spirit's precious peace,
And following millions in its fall undo.
A consecrated man—thou man of thought—
Keep clear thy master soul in every act,
And be thy features pure as early light—
Crossing in power that spirit's undimmed tract.
The world's dust ever shake from off thy feet,
When drawest thou to that white temple near,
Nor vex its amber cope with words unmeet
Of hate, or anger harsh, or unblest fear.
Listen the way the spirit seeks to go—
And watch its sacred steps, or firm or frail;
Haste not its pace, nor hinder it the path—
Smiling or sad, in changeful mirth or wail,
Remember, thou art standing by thy God,
Ere Earth has soiled his beauty, touched his strength!
'Tis there th' Almighty makes his sweet abode;
And there if undisturbed would Heaven at length
Take up and fix its everlasting rest;
Yea, Heaven with these, its children, fain would dwell,
And far withdrawn within their stainless breast,
Deliver thence, at times a blessed oracle.

Congregational and Choral Singing.*

The use of what is called *plain psalmody*, is pretty well admitted on all hands. Here we all unite, at least in the principle. Yet when we go into the details, I do exceedingly doubt whether we could make a selection of as many as *six* psalm and hymn tunes which pertain alike to all the various denominations. Indeed, after naming *one*, the "Old Hundredth," I should be at a loss to name a second. How happens this? Psalmody in its original intendment was expressly designed to be performed by the whole congregation, no matter how numerous. At the era of the Reformation, sometimes as many as six thousand people were heard singing a psalm together at St. Paul's Cross in London. Even the majestic musical effect of such an immense body of voices, must have been overpowering. But those times are gone, and we have fallen upon an age of *refinement*. The old tunes were in the first place very few; and secondly they were of very simple structure; and lastly they embraced but a very limited compass. Hence they were quickly learnt, easily performed, and by being in daily use, never forgotten. Women sang them to their babes in the nursery, ploughmen and laborers whistled or hummed them over their work, the head of the household uniformly raised a psalm at family devotions; and, when the great assembly came together for public worship, the church was made to ring again with the aggregated voices of the entire congregation. But what a dismal change has come upon us since that time!—Instead of eight or ten tunes, adapted to about half as many metres, we have almost innumerable collections, each consisting not merely of dozens or scores, but generally of hundreds of tunes. Instead of the few metres which were originally introduced into the Protestant Church, such as "Long Metre," "Common," "Short," and barely two or three others, denominated "Peculiar," our religious poets have multiplied metrical forms among us until they amount I believe to nearly forty. In the collection of Psalms and Hymns authorized by the church which I have the honor to serve, there are no fewer than twenty-six, and I know that in some other collections there are various forms of versification which we have not in ours. Here then, in the multiplication of metres, and in the wonderful modern procreation of myriads of would-be psalm and hymn tunes, we have two of the main causes of the syncope with which our congregational singing is generally afflicted. Sirs! it is *overlaid*, it is *smothered*,—it can never be expected to revive until this mass of rubbish shall have been swept away. You may erect magnificent organs; you may engage choirs of gifted performers (of whom, far be it from me to speak disparagingly;) you may institute music schools and singing classes; you may appoint musical committees to oversee and control the whole;—and yet be scarcely a step nearer the mark than you are now, unless you at the same time recur to the pristine simplicity which characterized the melodies of past ages. So long as any man who has risen to the dignity of a chorister or chanter, and who can string notes together and call them a tune, is at liberty to foist his *jejune* productions upon the public ear, and the public *eye* also (for he is seldom content until his marvellous works appear in print,) so long will our congregational singing continue in its present paralyzed and degraded condition. But now that increasing attention is directed to the subject, there is ground to hope for better things. I am aware that there is danger in the attempt suddenly to revolutionize the music of a church. The power of association of ideas is great, and many of those persons who never even open their mouths to sing, may yet like to hear again and again a melody with which they have as it were formed an acquaintance. This danger therefore must be gradually overcome, by the slow (and if I may use the term) *intermittent* substitution of more ecclesiastical compositions.

But Psalmody, even when re-invigorated, cannot be justly considered as the only style of music admissible into the Christian Church. The lofty Anthem, which from its complex or scientific character must be performed, if at all, by those who have made music more particularly their study than can be expected or required of the great body of Christian people, likewise claims its place. And upon this point, I doubt not some differences of opinion will arise. There are those who will contend that all the music in the Church should be congregational; grounding the proposition (if ground it have) upon the acknowledged Christian duty of all men to use their voices in the celebration of the praises of God. It is an acknowledged, but sadly neglected duty; and would that all our nominal Christians would consider it in that light, and prepare themselves accordingly, that they may "sing with the spirit and with the understanding also." For, if it be a duty, surely it is equally a duty to perform it well. Shall we honor God by offering Him the halt, and the maimed, and the blind? Shall we "enter into his gates" with discordant thanksgivings, and "come before His presence" with jarring praises and unmellifluous songs,—when at least some cultivation of the vocal powers is within our reach, at the trifling expense of a little time and a little money? Surely this is not the way to perform a Christian duty. "He that made the ear, shall He not hear?" If we offer to Him that which cost us nothing, how can we expect that it will be accepted?

But the acquisition of profound skill in music is certainly not to be expected or required of every man that raises his voice in the great congregation. Then comes the question, Shall those persons who have cultivated their talents, and attained to eminence as performers, either by voice or instrument, be permitted, invited, or encouraged, to employ their highest skill in the service of God? Answer the question in the negative, and you drive the peculiarly sacred science of music out of the Church, saving only in some of its lower developments. This exquisite talent, this high and commanding skill, lost to the Church, you may be well assured, will not lie dormant; it will inevitably be turned over into the service of "the world, the flesh, and the devil." But, answer the question affirmatively, and you give it its proper, its destined place. Now this order of talent cannot be exhibited amid the roar of hundreds or thousands of voices; plain psalmody requires it not; *that* may have its sublimity, but the other enters more into the "beauty of holiness."

That such a principle has been tacitly received and acted upon, even by those who have not openly avowed it, is obvious from the introduction, under the guise of psalmody, of many compositions which do not at all partake of the psalmodic character, but are to all intents and purposes set pieces, or anthems; the only difference being, that *these* are generally adapted to metrical words of human compilation, whilst the anthem is almost universally taken from the words of Holy Writ. Give the Anthem then its assigned place in the service, and you not only provide a proper outlet for the pious indulgence of taste and refinement (which the demands of the age require;) but you also, by so doing, remove one of the causes of the decay of psalmody itself, by rendering perfectly unnecessary the cultivation of that modern species of it, which, while it has retained the name, has totally lost the spirit and essence of that which it pretends to be. Music for a choir only, or even for merely one or two voices, is certainly not more incompatible with devotional edification, than a prayer uttered by a single speaker as the mouth-piece of the congregation. To the latter we all assent; why not to the former?

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* From an Address before the American Musical Convention by Edward Hodges, Mus. Doc.

Mr. Newman and Development vs. The Primitive Faith.

It is scarcely possible to overstate the importance of the admission, that, after all the long and earnest efforts of her devoted advocates to demonstrate that the Roman Church has delivered to us the simple Christianity of antiquity; the attempt must honestly be given up as hopeless. There is, indeed, something very providential in the case. Scarcely any one but a person situated just as Mr. Newman has been, could have prosecuted such an argument, and brought it so satisfactorily to this result. A professed Anglican theologian denying the antiquity of Romanism, would have been regarded as a mere partizan controversialist, echoing what others had said, and speaking rather what he wished than what he knew. A professed Romanist, on the other hand, would scarcely have ventured to risk his Church's reputation upon the chances of a semi-philosophical theory of "development;" knowing that, though the theory might go the way of a thousand theories before it, the fatal admission it involved would not be readily forgotten. Mr. Newman being in a transitional state, neither Anglican nor formally and definitely Roman, was emancipated from both these restraints, and has accordingly opened his mind freely, fairly, and irrecoverably. His previous education in our great Anglican university, had fortunately expanded to him the whole field of antiquity, without those perverting biasses by which Romish training would have prepossessed his judgment; accordingly he could not be deceived by the hollowness of the common pretences of the Roman theologians on behalf of their tenets; whatever merits medieval Romanism might claim, he knew antiquity too well not to know it could not really claim *that*. It might be (as he seems to dream) something better than antiquity, but it was not antiquity. Still,—if I may without presumption go on and venture to sketch what I have little doubt is nearly the true history of this case, and of many others,—his imagination and feelings were irreparably engaged; and reason, as usual, was soon busily active in devising subtle argumentative grounds to justify his choice. He had before his fancy a bright ideal of Unity, Perpetuity, Holiness, Self-denial, Majesty—in short, that "glorious Church, not having spot, or wrinkle, or any such thing," which the Lord of the whole Church is *yet* to present to Himself "holy and without blemish;" in the impatience of desire he had come to identify his ideal with the actual Church of history; by constantly dwelling among the highly-wrought devotional works of holy men in the Roman communion—works which utterly spoil the taste for the calmer and more intellectualized piety of our divines (very much as romances debauch the taste for solid reading,) his heart was seduced into forgetting the vices of thousands in the heroic virtues of comparatively few, and (what is much worse) the gross doctrinal errors of those few for the sake of the ardent piety their effusions seemed to embody; until at length the errors became tolerable, became acceptable, became welcome, were received as truths; and then the work was accomplished. But all was not yet secure. In this crisis arose the necessity of accounting for the undeniable absence of certain prominent peculiarities of the system from the records, not only of inspiration but of antiquity for centuries. Others might not feel the difficulty; *he* could not escape it. And so by degrees the thought grew into shape, fitting itself as it grew with goodly apparel from the "wardrobe" of one of the richest imaginations of our time, that the Church of Christ *might perhaps*, be meant to embody one living, growing, self-organizing scheme of belief; that it *might* have been intended spiritually to nourish itself by imbibing and assimilating materials from all around it; incorporating into itself all the truths of all mankind, permeating them with its own transforming spirit, and moulding them into new shapes, so that what was before gentile error and worthless superstition became merely, by virtue of this regenerating adoption, high and holy truth; nor this alone,—but that by brooding over its original store of doctrine, it might be endowed with a faculty of expanding it into totally new and unsuspected forms, even unto collecting new Objects of Worship, legitimate sharers in divine adoration, from their relation to Him, whom it once seemed the first principle of all religion to maintain in sole and incommunicable supremacy. Such was the "theory of development,"—an hypothesis in many respects brilliant, attractive, imposing; having against it only such objections as these,—that it was utterly destitute of evidence beyond its utility for the explanation of the (unnecessary) difficulty that suggested it; and that in somewhat alleviating that difficulty, it introduced others of tenfold magnitude peculiar to itself.—*Irish Ecclesiastical Journal.*

The Transfiguration.

There are but fifty pictures in the Vatican, but one of them is a painting allowed to be the first in the world—THE TRANSFIGURATION BY RAPHAEL. I know not why it was, but my first impressions were those of disappointment; perhaps because my expectations had been raised too high. The colors too are said to have somewhat changed since it came from the hand of its great master. After seeing in France and Italy the *chef d'ouvres* of the first artists of different ages, and realizing that Raphael was the noblest of them all, I expected perhaps, when I looked upon his master-piece, to see more than human genius can ever execute. But every moment since, it has grown upon me, until I felt ready to subscribe to the decision which pronounced it the greatest triumph the pencil ever has achieved. No words can describe the aerial lightness with which the figures of the Saviour and the two prophets seem suspended in the air. They appear floating on the clouds, while around them is spread an effulgence of glory, which nowhere else have colors been able to produce. The Apostles are on the ground below, veiling their faces, as if smitten down, and "dazzled with excess of brightness." But it was on the head of the Saviour that Raphael lavished all his power, attempting to invest him with a majesty and beauty—to array him with an air of Divinity—which would make this the very perfection of art. There is but one that can compare with it, and that is the countenance of our Lord in Leonardo da Vinci's Last Supper at Milan. There indeed the artist left the head imperfect, because he could not realize his conception of the celestial beauty it ought to possess. Yet unfinished as it is, it expresses all we can imagine.

We have already in this chapter spoken of the characteristics of Michael Angelo, Raphael we regard as his perfect contrast. It has been well remarked, that the former seemed to have imbibed the spirit of the Old Testament, and the latter that of the New. Every thing recorded of Raphael appears to develop a loveliness of disposition most foreign to the stern character of his great rival. Idolized by his friends, he seemed formed for the fullest display of every social affection. Beauty was the element and atmosphere in which he lived, and his most pleasant occupation was to transfer the loveliness of woman to his almost breathing canvass. There it still awakens our admiration as no other productions of the pencil can, for the centuries which have passed sent forth no rival to eclipse his fame. And when he portrayed subjects of a sacred character, his work appeals at once to our affections. With the spirit of St. John he painted the Saviour of the world, and we recognize in the portrait which he has drawn, One who can be "touched with the feeling of our infirmities." His pictures therefore teach the lessons of our faith.

The Transfiguration was Raphael's last work, and before it was completed, he was cut off at the early age of thirty-seven. But seldom for centuries past—if we may credit the account of those who saw it—had Rome witnessed a scene like that which took place on the sweet April day, when this divinest painter of the age was borne to his rest in the Pantheon. Yet before that solemn march began—that march which knows no return—his body was laid in state, with this his master-piece suspended over it, the last traces of his hand still visible on the canvass.

—— "And when all beheld
Him where he lay, how changed from yesterday—
Him in that hour cut off, and at his head
His last great work; when, entering in, they looked
Now on the dead, then on that master-piece—
Now on his face, lifeless and colorless,
Then on those forms divine that lived and breathed,
And would live on for ages—all were moved,
And sighs burst forth, and loudest lamentations."

Kip's Christmas Holydays in Rome.

New Zealand.—St. John's College.

Two years have barely elapsed since the foundation of this excellent institution. From a copy which we have seen of "The Calendar of St. John's College, New Zealand, corrected to July 24, 1844, Waimati, printed at the College Press," we gather that the Bishop of New Zealand is the visitor, and his examining chaplain presides over the studies of the college. The divinity lectureship was adorned by the rare and brilliant talents of the Rev. T. Whytehead, previously to his lamented decease. Many are already familiar with his distinguished university career at Cambridge, in which, as first chancellor's medallist, he eclipsed every classical competitor of his year; and with the noble self-devotion which led him to follow the fortunes of the first missionary bishop of New Zealand, whose chaplain he was. His early death has left a blank upon the annals of the infant Church which all must deplore. Four ordinations had already taken place of students from this college; and nine candidates, who were in course of preparation last July, have since been likewise ordained. Though designed principally for candidates for holy orders the college is open to all other students. All members of the body are expected to devote themselves, during the intervals of study, to some useful employment, in furtherance of the general purposes of the institution. The expense of tuition, commons, and attendance does not exceed thirty pounds per annum. There are two scholarships in the bishop's gift, for those who are unable to defray the above mentioned expenses. The original sum which formed the foundation estate of the college was, we believe 5000*l.*, which has since been increased by donations and bequests. A collegiate school is attached to the college, under the charge of the Rev. W. C. Cotton, M.A., student of Christ Church, Oxford, and formerly of Eton. Fourteen scholars have already been entered. The general plan of education is similar to that of an English public school. The vacation begins November 1, and ends February 28. The expense of tuition, commons, and attendance does not exceed 25*l.* a year. Not only is there provision made, however, for an education suited to the wants of the most advanced civilization, conducted on the English public school system, but a second subsidiary institution appears to have been formed—viz., the St. John's Native Teachers' School, for the especial advantage of the natives. Three classes are admitted into this institution. No teacher is admitted into the first class who does not pledge himself to adopt English habits, and wear English clothes, and above all to be regular at church and school. The second class is composed of those who are candidates for admission into the first. The third class consists of those who wish to learn English, but have not yet made up their minds to give up native habits. Between forty and fifty natives have voluntarily connected themselves with this school. But the beneficial organization of St. John's College does not cease here. We have an infant native school, with the names of from thirty or forty New Zealand children of both sexes, recorded upon a separate page of the "St. John's College Calendar;" and a native boys' school, where about twenty-two boys are boarded and clothed; and instructed in English, arithmetic, writing, and singing. We also observe, that preparations are being made for a system of industrial employments, by which it is hoped the whole native establishment will ultimately be clothed and fed. This valuable institution has lately been removed from Waimati to a place in the neighborhood of Auckland, called Bishop's Auckland, where it will have the advantage of being established on its own lands.—*Hobart Town Courier.*

Leeds Church Institution.

Notwithstanding the unfavorable state of the weather on Thursday week, there was a large assemblage of members to hear the lecture of the Rev. E. Churton, "On the Winter Festivals of Ancient Christian Times in Britain." The Rev. Gentleman prefaced it with a few words on the importance of some knowledge and study of our ancient language and literature, in persons concerned with education. It was by this means that our native speech would be best preserved from change and corruption, and writers secured from many faults of style. What has, indeed, given us a standard of the language, understood alike by high and low, is the English Bible; but writers both formerly and at present were introducing base and barbarous changes from want of skill in the old dialects of the North." This he instanced by some affected Latinisms in a set of lines from Pope, which he contrasted with the native simplicity and force of the concluding lines of Sir Walter Scott's *Last Minstrel.* It was the great merit of Scott, and one great and just cause of his extensive popularity, that he so well understood where the strength of the English language lay. The study of our ancient Northern literature was no less essential to the student of antiquity, and without it there would be no certain means of judging of our sacred or civil institutions as they have come down to us. He then referred to that interesting Anglo-Saxon literary relic, the Metrical Menology, or Calendar of Ancient Church Festivals, which, as has been observed by Dr. Hickes, the great restorer of the Anglo-Saxon studies, so exactly agrees in its most important features with the Reformed Calendar in our Prayer Books. This he proved by reciting from it an account of the Church Festivals for the Winter quarter; and added some remarks on the liberty anciently possessed by different national Churches, before the rise of the Papal power, of adding days of memorial for holy men who had flourished in their respective Churches, to the more solemn days which were of universal observance. Thus it is clear from notices in the Anglo Saxon laws, that the memory of King Edward the Martyr, and of other distinguished persons was appointed by the Saxon Parliament. Many of those ancient English holydays therefore originated in an act of authority, similar to that which appointed the Fifth of November, and King Charles the Martyr, since the Reformation. In the concluding part of his lecture he gave some particulars from old Welsh and Anglo-Saxon records, of the ancient way of keeping Christmas at the Courts of the old Kings and Princes of England and Wales; of the number of their retainers, and how they were clothed and fed; what stores of provision they laid in for the winter; and how the old bards and scalds sang the praises of this hospitality, and extolled the glories of mead-wine. This part of the lecture was enlivened with some anecdotes of old northern Princes, and their notions of greatness. The increase of commerce and abundance of money have done away with the duty which once belonged to the rich and powerful, of maintaining so large a crowd of poor dependents; and no doubt this change has in many respects been very beneficial. But it is the more our duty in this age of commerce to guard against the sin of covetousness; and it will be one of the worst signs of a declining country, if Christmas ever becomes a time when the necessities of the poor do not call forth a large amount of Christian charity and beneficence. The Rev. Lecturer was frequently greeted with loud applause during the evening, and a vote of thanks having been moved by Mr. Commissioner Burge, and seconded by the Rev. G. Hills, it was unanimously adopted. The Rev. the Vicar announced that the next lecture would be given by Archdeacon R. Wilberforce.—*Leeds. Intell.*

Among the characteristic, remarkable, and peculiarly Christian institutions of the middle age, we ought especially to mention that ecclesiastical truce, or peace of God, which, towards the commencement of the eleventh century opposed a powerful barrier to the growing and restless spirit of private warfare. Without its being possible to specify exactly how or where this institution first arose, it was at once proclaimed in several places, and generally received with pious faith, as a voice of reconciliation from above, an immediate revelation and benign dispensation of divine Providence; and every week the tolling of the bell announced the sacred truce for Wednesday evening to Monday morning, during which time all feuds were to subside, and all hostilities to cease. It may indeed here be asked in the spirit of modern times, why were only four, and not the whole seven days of the week fixed upon, for the cessation of disorder? and it may be further said that a severe criminal code, and a prompt, vigorous, and enlightened administration of the law would have rendered such expedients unnecessary. And it is thus that men speak and reason without any knowledge of that age; for many feuds, troubles, and contests then existed, as in all ages have existed, and still exist, which no criminal legislation can reach: and who will not deem it the part of prudence and a real gain, when peace is not attainable, to obtain at least a safe and honorable armistice, or to subtract from the principle of war four sevenths of its baneful influence and actual duration? And how happy would men have accounted themselves, if, in other and later times of disorder, when nought was reverenced or respected, and every thing sacred was an object of hatred and persecution, they could, amid the general confusion, have found shelter under such a wall of safety, or been blessed with such a holiday of peace, though only at particular times of the week? We should rather admire the power of religion whereby such a prohibition, without the aid of external force, or secular authority, and running directly counter to the ruling passion of the age, was received with such pious faith, and followed with such humble docility.—*Schlegel.*

GOVERNESS WANTED.

A FAMILY residing in New Jersey, a short distance from New York, wish to secure the services of a Lady, as Instructress for Young Children. Music and French will be required. Those who can furnish good testimonials, as to capabilities, &c. may apply by letter, to T. A. C. BOUNDBROOK, N. J.
Jan. 31—tf

CHORAL SCHOOL OF THE CHURCH OF THE HOLY COMMUNION.

THE *classical* department of this school will be opened on the first of February, at the house of the pastor of the church, No. 110 Twentieth street. The studies will be those of an English and classical education previous to entering college, with the addition of systematic religious instruction, and daily exercises in vocal music. The design of the department is to form a school, or rather class, of a small number of pupils, who, while they will have the best opportunities for improving in learning, will also be trained in the principles and ways of the church, and qualified to unite in the choral parts of the service.

The terms will be the ordinary price of Classical Schools of a limited number of pupils. A proportion of the scholars, however, will be received on such terms as may be convenient to parents, provided that in respect to voice, disposition and intellect, they be desirable boys.

Further information may be had by addressing the subscriber, W. A. MUHLENBERG,
Jan. 17. College Point, N. Y.

FRENCH AND ENGLISH SCHOOL.

REV. C. H. WILLIAMSON, Rector of the French Episcopal Church *Du St. Sauveur*, has made such arrangements as will enable him to receive into his family six young ladies, in order to finish their education in the *French* language, of which department he will take the entire charge.

Any young lady, not having completed her studies, either in music, singing, drawing, or any of the English branches, will have the advantage of continuing them in MRS. WILLIAMSON'S *Day School*, which has been established for the last eight years.

New York, April 12, 1845, 72 Murray street.

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THE subscriber having purchased the above work of Mr. J. R. DUNHAM, will continue its publication on the same terms and on the same principles as it has been published for the last two years, and which has given such universal satisfaction. The Publisher will have the valuable services of the Rev. J. MURRAY FORBES, Rev. B. I. HAIGHT, and the Rev. S. L. SOUTHARD, as advisers; and the work will be conducted under the control and with the approbation of the Right Rev. Bishops DOANE, of New Jersey, and McCOSKRY, of Michigan. With this guarantee for the sound and judicious principles of the work, the publisher solicits not only the continued, but increased patronage of Churchmen.

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THE subscriber having disposed of this publication to Mr. JAMES A. SPARKS, in taking leave of the Church as a publisher, respectfully solicits for his successor a continuance of the patronage and kindness hitherto extended to himself. The "LIBRARY" was undertaken with other than mere pecuniary views, although these were not disregarded; and the high character of the Prelates and other Clergy of the Church by whom the work is so highly commended, is a sure guarantee of its excellence; while the superior facilities possessed by Mr. Sparks in having an extensive correspondence, will enable him more fully than the undersigned could do, to carry out the main design of the enterprise, which was to disseminate widely, the most sterling works of the Church, at a price greatly lower than has been usual in books of this class. Mr. SPARKS can furnish the 1st and 2d volumes, either in numbers or bound. J. R. DUNHAM.
New-York, Dec. 27, 1845.

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One of 10 stops, Grecian case, 12 feet 6 inches high, 8 feet 6 inches wide, and 7 feet deep. Compass of keys from GG to F Alt. One octave of Pedal pipes.

One of 8 stops, 11 feet high, 7 feet 3 inches wide, and 4 feet 6 inches deep. Compass of keys from GG to F Alt.

Two of 6 stops, 10 feet 6 inches high, 6 feet 6 inches wide, and 4 feet deep. Compass of keys from GG to F Alt.

Two of 5 stops, 9 feet 5 inches high, 6 feet wide, and 3 feet 9 inches deep. Compass of keys from CC to F Alt.

Three of 4 stops, 8 feet 6 inches high, 5 feet 6 inches wide, and 3 feet deep. Compass of keys from CC to F Alt.

Six of 3 stops, 7 feet 6 inches high, 5 feet 4 inches wide, and 2 feet 6 inches deep. Compass of keys from CC to F Alt.

Also two elegant parlor organs, in Mahogany polished cases.

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No right thinking man can see without dismay the floods of moral poison pouring forth daily from portions of the press, with fearful rapidity; nor feel indifferent to any means that may be proposed for neutralizing the deadly influence. It is by offering to the mental appetite aliment more wholesome, furnished through the same powerful engine, the press, that the hope is entertained of contributing, by God's blessing, to the prevention of evil habits of mind, or, if formed, to the restoration of a healthier tone.

There are many with whom the inducement held out by this work, as a saving of money, will not avail much, as they are able to purchase any book they may need, in any shape, regardless of cost, but who yet may feel disposed to patronize it on account of its objects; thereby securing its continuance for the benefit of others not so favorably circumstanced. It will be obvious to every one acquainted with such matters, that, for the style in which it is got up, the price of the work is very low; and that it can only succeed by having a large subscription list. The Publisher enters upon the undertaking, cheered by good wishes from all quarters where he has presented the work, and confidently relying upon the Episcopal community for support.

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